A TESTIMONY FROM THE SCRIPTURE AGAINST IDOLATRY & SUPERSTITION,

In Two Sermons;

Upon the Example of that Great Reformer *Hezekiah*,

2 *Kings* 18. 4.

The first, Witnessing in generall against all the Idols and Inventions of men in the Worship of God.

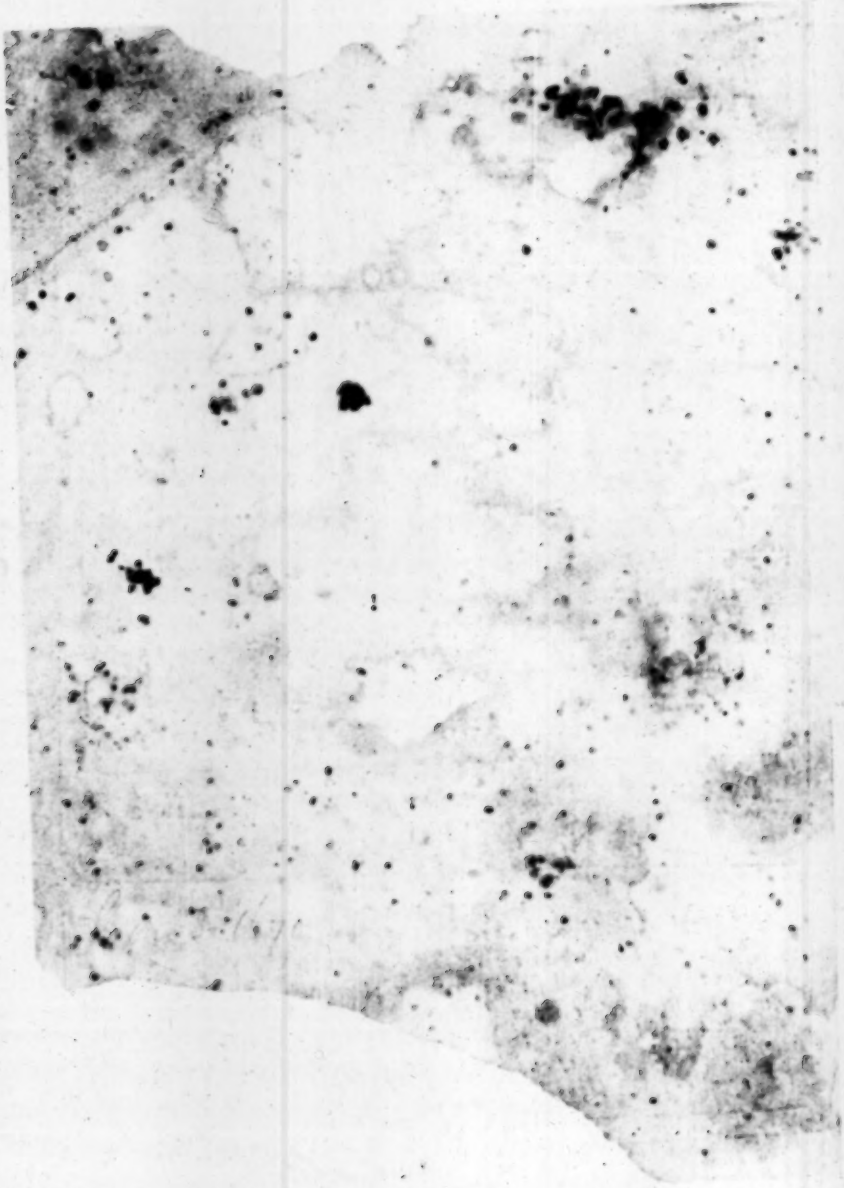
The second, more particularly against the Ceremonies, and some other Corruptions of the Church of *England*.

Preached, the one *September* 27. the other *September* 30. 1660.

By Mr. *SAMUEL MATHER*, Teacher to a Church of Christ in *Dublin* in *Ireland*.

1 Sam. 5. 3, 4.

And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the Ark of the Lord: and they took Dagon and set him again in his place. And when they rose early on the morrow — fallen upon his face to the ground — the head of Dagon and — upon the threshold, —



TO THE READER.

SUndry *Judicious and Learned* (*in both* Englands) *upon the peruſal of the following* Sermons, *have profeſſed that the* Author *hath therein done like himſelf, and* (*according to the wiſdome given unto him of God*) *comprehended in a little room, the Subſtance of what is to be ſaid, in* Defence *of that* Cauſe, *which in this laſt Age hath been ſo abundantly confirmed, both by Words and Sufferings of many of the Lords faithfull Servants. I have known ſome in that City where theſe* Sermons *were Preached, who although by reaſon of their adherence to* Hierarchical Principles, *they eſteemed the Author as one of their greateſt Oppoſites, yet would ſay of him, That for a Scriptural, Logical, Methodical Preacher, they never knew his equall.*

It hath been the Fate (*may we uſe that word*) *attending the Poſthumous Works of many Learned men, that they have come forth with a* Cætera deſiderantur, *as is to be ſeen in ſundry of our great* Rainold *his Prælections de lib.* Apocr. (*not to mention others*) *And ſo it is here: Nevertheleſs, this Copy is perfect ſo far as it goeth, having been not onely peruſed by the* Author *himſelf, but a great part of it written with his own hand, (who ſaw cauſe to enlarge the* Second Sermon *eſpecially, after it was Preached) from whom I received it ſome yeares ago, we being then both of us in the ſame Land, but we were ſe-*

ſtrained to part, before he could cauſe all his Meditations and Collections on this Subject to be Tranſcribed. That deſect notwithſtanding, it hath been conceived, that if what is here preſented, ſhould be in this way brought into publick light, it would conduce very much towards the eſtabliſhment of many in the preſent Truth, *both in the Land where theſe Sermons were Preached, and amongſt us alſo, who are* Exiles *for the ſame Cauſe, ſhould any number of Copies (as after Printed, 'tis hoped there may) happen to be diſperſed amongſt us: they are therefore Tranſmitted for the Preſs.*

The moſt ſpecious Reaſon, which our Oppoſites ſeem to have for the impleaded Ceremonies, *is the* pretended Indifferency *of them. Were that ſo, yet conſidering that the* Impoſition *of them is attended with* Scandal *to many* Proteſtants, *who embrace theſe* Superſtitions *with reluctling Conſciences, yea with* Scandal *to* Papiſts, *who are thereby* hardened *in their Idolatries; ſince as one well ſaith,* The Ceremonies are Monuments of Popery, the Trophies of Antichriſt, and the Reliques of *Romes* Whoriſh Bravery, *they therefore ought to be called* Nehuſtan. *I wiſh that ſome who are much taken with that* Socinianizing, *and at laſt* Papizing, *and moſt corrupt Interpreter* Hugo Grotius, *(who is extremely followed by the amongſt Prælatical men admired Dr.* Hammond, *who in his* Notes *on the* Nevv Teſtament, *hath ſhewed all poſſible favour to Antichriſt; which things I am the rather willing to mention, not to detract any thing from the worth or deſerved praiſe of thoſe Authors, in reſpect of their great Learning, but that young Students may be Cautioned againſt ſucking in poiſon from their Writings; I ſay, I wiſh ſuch) would remember* Grotius *his Note on the Text which is in the following Diſcourſes largely and elaborately diſcuſſed,* Egregium (inquit) documentum Regibus, ut quamvis

bene

benè inſtituta ſed non neceſſaria, ubi ἐπὶ τὸ κακὸν, malè uſurpantur, è conſpectu tollant, ne ponant oſtenticulum cæcis. *But beſides that Argument (which yet is not eaſily anſwered) the* enſuing Diſcourſes *demonſtrate, That to allow* Popiſh, *or any* Non-inſtituted Ceremonies, *a* Religious ſtare *and uſe in the Worſhip of God, is abſolutely ſinfull, as being a direct* violation *of the* Second Commandment.

I confeſs there are other large and elaborate Tractates on the Subjects here treated on, which as yet remain unanſwered, ſuch as Mr. Parker of the Croſs, *Dr.* Ames *his* Freſh Suit againſt Ceremonies, *Mr.* Gelaſpy's Diſpute againſt Engliſh Popiſh Ceremonies. *Indeed ſome have glanced at leſs materiall Paſſages in the Books mentioned, but never any (that I could hear of) did ſtrike at their whole Frame, or undertake (κατὰ πόδας) to anſwer them, or any one of them. Nevertheleſs, the Publication of the Sermons herewith emitted, hath not been thought unneceſſary, becauſe they are in a Method ſuited to vulgar Capacities, and contain in few Pages the ſtrength and ſubſtance of what others have voluminouſly expreſſed. Nor can thoſe other Tractates be eaſily obtained, or digeſted by the ordinary ſort of Readers, as theſe may. And who knoweth, but the Lord may bleſs what is here made publick, for the Enlightening and Eſtabliſhing of* the Riſing Generation, *that they alſo having their Mindes well informed, and girt about with Truth, may be able to ſuffer, rather then comply with* Prelatick Superſtitions, *(or with* Eraſtianiſm) *for* non-conformity *whereto, our bleſſed Fathers ſuffered many things, and not in vain? I will likewiſe confeſs, that the remembrance of the awfal Saying of that Ancient, had ſome impreſſion upon my ſpirit, inducing to this Publication,* Non ſolùm ille proditor veritatis eſt qui palàm mendacium pro veritate loquitur, ſed etiam ille qui non liberè pronuntiat veritatem.

New

To the Reader.

Now the ſame Spirit that breathed mightily in the Preacher, when (viva voce) *delivering what is here Publiſhed, go along with his Truth, that the Lords Name may be glorified, and his People edified thereby. Which is the Prayer of him, who hath ſtill an earneſt deſire to be found not onely amongſt* Witneſſes, *but* (*if the will of God be ſo concerning him*) *amongſt* Sufferers, *on that account of* Teſtifying againſt the Superſtitions and Corruptions of the Times.

M. I.

ERRATA.

Page 18. line 10. reade *Arthſtanius, Primiſtanius.* pag. 24. l. 19. r. *Peter.* p. 33. l. 11. r. have not. p. 37. l. 23. r. Feathers. p. 52. l. 20. r. bold.

That iſta deſiderantur, *p.* 31. *l.* 24. *ſhould have been printed in the Margin, having reſpect to the Objections, &c. there mentioned, which are not in this Edition.*

A TESTIMONY

From Scripture againſt Idolatry, & Superſtition.

The Firſt Sermon witneſſing in General againſt allthe Idols, and Inventions of men in the Worſhip of God.

2 Kings 18. 4, 5, 6, 7.

Ver. 4. *He removed the high places, and brake the Images, & cut down the Groves, and brake in pieces the brazen Serpent that Moſes had made; for unto thoſe dayes the Children of Iſrael did burn Incenſe to it: and he called it* Nehuſhtan.

Ver. 5. *He truſted in the Lord God of Iſrael, ſo that after him was none like him amongſt all the Kings of Iuuah, nor any that were before him.*

Ver. 6. *For he clave to the Lord, and departed not from following him, but kept his Commandments, which the Lord commanded Moſes.*

Ver. 7. *And the Lord was with him, and he proſpered whitherſoever he went forth.*

THis Chapter Contains the Beginning of the Hiſtory of *Hezekiah*, that great *Reforming Prince*. The parts of the Chapter are theſe three; (1) There be ſome General circumſtances of his Reign, the time when, and how long, his Parentage &c. ver. 1, 2. (2) His eminent piety in matters of Religion, ver. 3 to 7. (3) His great proſperity in the Political, or Civil affairs of his Kingdome, ver. 7. to the end.

His Piety is ſet forth two ways, (1) By a general Teſtimony of him, ver. 3. He did that that was right in the ſight of the Lord, according to all that his Father *David* did: (2) By a more parti, [illegible]

and induction of par[illegible] the words read unto you, in these five things: (1.) his destro[illegible] (2.) his Trusting in God, ver. 5. (3.) his preheminence in [illegible] all the Kings of Judah, ver. 6. (4.) his faithful cleaving to God [illegible] ver. 6. (5.) His prospering presence of God with him in all his affairs. ver. 7. From which five particulars, we may accordingly observe five points of Doctrine.

1. From the destruction of Idolatry, ver. 4. Observe. *That it is a thing very right and pleasing in the sight of God, when the sin of Idolatry and all the monuments of it, all the remembrances, and remainders of it are quite destroyed, and rooted up from amongst his people.* For thus *Hezekiah* did, and it is said in the third verse, he did that which was right in the sight of the Lord.

2. Whereas it is noted of him, that he trusted in the Lord God of Israel, ver. 5. Observe from hence. *That nothing will carry a man through in the work of Reformation, but trusting, and relying upon God by Faith.* For so did this good King: A man may begin, reforme a little, and doe something in the work of God as *Jehu* did, for his own ends, but he never went through with it, because he trusted not in the Lord God of Israel, but in his own carnal policy; therefore he left the calves at *Dan* and *Bethel*, removing some Idols, but leaving others: but to goe through with the work, requires a Spirit plainly Heroical, a Spirit of Faith, and firm relyance, and dependance upon God. There be so many, and to the eye of carnal reason, such insuperable difficulties and impediments in the work of Reformation, That a man shall never be able to surmount and get above them without an Almighty assistance from the Lord: *Hezekiah* could not but see what reproach and danger he did incurr, and expose himself unto by it; The clamours of the people for their old Religion, the Religion of their Fathers, the Scandal it would give to many: *Rabshakeh* tells him he had destroyed the worship of God, and calls him in effect an Heretick, and a Schismatick. ver. 22. *If you say we trust in the Lord our God, is not that he whose High places, and whose Altars* Hezekiah *hath taken away?* and he upbraids him also with trusting upon that bruised reed, even upon Egypt. ver. 21. Here were sad reproaches, and discouragements from men, but his hope was in the Lord, he trusted in the Lord God of Israel.

3. From his preheminence in Piety above all his Predecessors and Successors; Observe. *That a reforming Spirit in Magistrates as it is very excellent, so it is very rare.* ver. 5. After him there was none like him amongst all the Kings of Judah, nor any that were before him:

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By which expreſſions we are to underſtand, that there were but very few, for there was one or two, for he is paralleld with *David*, ver. 3. And the ſame expreſſion is afterwards uſed concerning *Joſiah*, 2 Kings 23. So that theſe three, *David*, *Hezekiah*, *Joſiah*, were the three great Reformers, and therefore when it is ſaid, there was none like *Hezekiah*, the expreſſion is a little Hyperbolical, and but a little, for there was but two more amongſt all the Kings of Judah: The meaning therefore is not *prorſus nemo*, but *fere nemo*, as *Piſcator* well expounds it. For it is the Hebrew phraſe of Speech to uſe a Negative, when it intends a Superlative. There is a parallel expreſſion in *Prov.* 27. 24. *Moſt that go to her return again*, that is, very, very few, *not one of a thouſand*, but ſome there are; as *Mary Magdalene* out of whom Chriſt did caſt ſeven unclean Devils, but where will you finde ſuch another? So when *Paul* ſaith of *Timothy*, *I finde no man like minded to ſeek the Churches good*, Phil. 2. 20. There was *Titus*, and one, or two more, who had the ſame Spirit, but alas how few ſhow few!

It is true, there were ſome other reforming Kings in *Judah*, but none like theſe who were *the firſt three*, for the reſt had great blemiſhes. *Aſa* was a reforming King, but there is one black mark upon him, for he perſecuted the Prophet *Hanani*, for reproving him; and he oppreſſed ſome of the people at the ſame time, whereby his Sun did ſet under ſuch a Cloud that ſome have queſtioned whether he was a godly man; 2 *Chron.* 16. 10. *Jehoſaphat* did Reforme Religion, but he entred into a ſinfull League with that great Idolater *Ahab*, and though the Prophet *Jehu* reproved him for it, 2 *Chron.* 19. 2. and though we do not finde that he was ſo exceeding vile as to perſecute the Prophet for it, yet he fell into the ſame ſin again with *Ahaziah*, for which God deſtroyed his Navy, and broke his Fleet of Ships that ſhould have gone to *Tarſhiſh*, 2 *Chron.* 20. *ult.* King *Uzziah* likewiſe was true to Gods worſhip in the beginning of his Reign, but afterwards, his proſperity puft him up, and he invaded the Prieſts Office to his own deſtruction, 2 *Chr.* 26 4, 16. And if you look into our own Hiſtories of *England*, how few ſhall you finde! It was propheſied of them, that they ſhould give both [illegible] both their force of Arms, and their Power of Laws to the Beaſt, to ſerve the Popes Intereſt. *Rev.* 17. 13. And accordingly they have fully accompliſhed it till the time of *Henry* the eighth, who began the Reformation.

Here is *Hezekiah* his cleaving to the Lord, and to his Word, ver. 6. For he clave to the Lord, and departed not from after him, but kept his Commandments, which the Lord commanded Moſes. Hence

the fourth Doctrine is this. *That the Rule of Reformation in Religion, is the will and Word of God*: He that will reform aright, must reduce, and bring all things back to that Rule: when *Iohn* was to measure the Temple, and to reform the Church, there was a Reed given unto him like a Rod, *Rev.* 11.1. and *Rev.* 21.15. The new *Ierusalem* is measured with a golden Reed. It is spoken with allusion to *Ezekiels* Vision, *Chap.* 40. *ver.* 3. which *measuring Reed*, can be no other but *the Word of God*. Hence we call the Scriptures *Canonical*, because they are the Rule of all Religion. It is not the wills and lusts of men, but what the Lord hath Commanded us by *Moses*, and the Prophets, and by Christ and his Apostles.

5. The last particular is, The prospering presence of God with this reforming Magistrate, *ver.* 7. And the Lord was with him, and he prospered whithersoever he went forth. Hence observe, 5. *That a through Reformation of Religion according to the Word of God, to the rooting up of all Idolatry, is the way to obtain the prospering presence of God with us in whatsoever we take in hand.* Let *Hezekiah* turn himself which way he will, the Lord went with him. It is promised, *Psal.* 1.3. *He that delights in the Law of the Lord, whatsoever he doth shall prosper*, and the same thing is noted concerning other reforming Kings, as King *Uzziah*, 2 Chron. 26. 5. *As long as he sought the Lord, God made him to prosper, and he did great things.* Men are apt to think it will cause trouble, disturb all things, and bring Heaven and Earth together, but it is indeed the way to prosper.

Thus you see the principal Truths, and points of Doctrine, that are contained in the words. I shall resume and prosecute a little more fully the first of them, *viz.*

Observ. *That it is a thing very pleasing in the sight of God, when the sin of Idolatry, and all the monuments, all the remembrances & remainders of it are quite destroyed, and rooted out from among st his people.* For *Hezekiah* here made through work of it, he removed the High places, and brake the Images, and cut down the Groves, and brake in pieces the brazen Serpent, he spared nothing that had the Devils stamp upon it; If he had spared any thing, it would have been the brazen Serpent, for the honour of the first Founder, for it was *Moses* that made it, and that by Gods appointment; but yet being now abused to Idolatry he brake it in pieces, and calls it *Nehushtan*, which is a name of Contempt; as indeed when men are speaking of Idolatry, there ought to be a sting of holy indignation in the very expressing of it. In *Num.* 21.9. it is called נחש נחשת *nahash nehoshet*, but here only נחשתן *Nehushtan*

huſtan. There it was denominated both from the Form and matter, but here from the matter only. There it was called a Serpent of braſs, but now he calls it *a meer piece of braſs*, the ſtamp of Inſtitution being taken off, and the thing having been horribly abuſed to Idolatry, or as ſome have not unfitly rendered it, *that baſe piece of braſs.* For the proſecution of this Doctrine, four things are neceſſary to be ſpoken to; (1) what is meant by Idolatry? (2) what by the monuments of it? (3) How it may appear that the Lord will have them to be rooted up. (4) The reaſons of this Severity of God againſt this Sin?

1. What is meant by Idolatry?

Anſw. *Idolatry* in general, *is the worſhiping of Images or Idols.* Now there be two ſorts of Images, and therefore two ſorts of Idolatry. Firſt, *againſt the Object of worſhip, in the firſt Commandment.* Secondly, *againſt the means of worſhip in the Second.* The Idolatry forbidden in the firſt Commandment is, *when the worſhip is terminated upon a falſe Object*, and not upon the True God that made Heaven and Earth. But the Idolatry forbidden in the ſecond Commandment is, *when the worſhip* is directed to the True God, but *by falſe wayes and means*, which he had never appointed, and which never came into his heart: we commonly call it for diſtinction ſake, *Superſtition*, which is as much as to ſay, *Cultus ſupra ſtatutum*, a worſhip beſide, and beyond the Rule. The Scripture calls it Idolatry, or the worſhipping of Idols, and Superſtition, and *will-worſhip*, Col. 2. *ult.* Acts 7 41. and *Act* 17. 16, 22.

The Idolatry againſt which the Prophets are ſo frequently, and almoſt continually thundring forth the wrath of God throughout the Old Teſtament, and which is ſo much condemned alſo in the New, and which the People were chiefly guilty of. It is for the moſt part this latter. For when they made the Calf, *Exod.* 32. *They ſaid, Theſe be thy Gods, O Iſrael, which brought thee up out of the Land of Egypt.* ver 4. and they proclaimed a Holy day, not to the Calf, but to *Jehovah*, *ver.* 5. Of whom the Calf was but an Image, in which they looked at *Jehovah*, as near unto them & as going with them, & before them. *ver.* 1 Their intention therefore was to worſhip the True God, but in a way of their own. And in like manner *Micah's mother*, ſhe dedicated the Silver to *Jehovah* to make a graven Image, *Judg.* 17. 3. & *Micah* concludes, *Now know I*, that now *Jehovah* would do him good. Yea, *Jeroboam* himſelf, when he ſet up his *Calves at Dan and Bethel*, he proclaims, *behold thy Gods O Iſrael, which brought thee up out of the Land of Egypt*, 1 King. 12. 28. which is a deſcription of the True God, ſo that it was not *Jeroboams* intention to introduce another Object of worſhip, but only another manner of worſhip, but

yet ſeeing he worſhipped God in a falſe way, The Scripture charge him for *worſhipping the Devil*, 2 Chron. 11. 15. *He ordained Prieſts for the Devils, which he had made.* Yea, I finde that our Divines "*Calvin* "*Inſtit. li. 1. Ca. 1. Sect. 9. Raynolds de Idol. Roman. Eccleſ. lib. 2. Ca. 3.* "*Cartwright 2 Reply pag. 185, 186, 187.* do obſerve againſt the Papiſts, that the very Heathens, and Pagans were not ſo ſottiſh, as to terminate their worſhip upon a dead piece of Wood, and Stone; though perhaps ſome of the blindeſt of them might look no further, yet the more knowing ones amongſt them did look upon their Idols as the Images and repreſentations of ſome higher Deity, from whence they called them *ſimulachra Deorum*, the repreſentations of the Gods. For they knew that God was a Spirit, as in that Verſe of *Cato. Si Deus eſt animus, ſit purâ mente colendus*: and that Heaven is his dwelling place. Hence they ſaid, *Acts 14. 11.* The Gods are come down unto us in the likeneſs of men. And when reproved for their Idolatry, (a) *Auſtine ſaith*, the common people themſelves were wont to Anſwer, "*ſe non viſibile* "*illud colere, ſed numen, quodillic inviſibiliter habitabit*, that they did not worſhip the viſible Image, but that which dwelt inviſibly in it. But yet they were *Idolaters* in the ſight of God, and are charged with this guilt every where throughout the Scripture. For they did herein groſſly *break the ſecond commandment.* For the further opening whereof, becauſe it will give light unto all that followeth to be ſpoken; the ſecond Commandment with the Scriptures apperteining thereto, (being that ſpiritual Armory out of which whoſoever will fight againſt Superſtition muſt fetch their Weapons;) you may obſerve briefly theſe four things concerning it.

(a) Auſtin in Pſal 113 Concione

1. *That it is not meant of Images for Civil uſe, but for worſhip; thou ſhalt not bow down to them, nor ſerve them.* For the Civil uſe of Images is lawful for the repreſentation and remembrance of a perſon abſent, for honour and Civil worſhip to any worthy perſon, as alſo for ornament, but the ſcope of the Command is againſt Images in State and uſe religious.

2. Neither yet is it meant of all Images for religious uſe, but only *Images of their own deviſing*, for God doth not forbid his own Inſtitutions, but only our inventions, and therefore one ſaith both wittily and wiſely, *Non Imago, non ſimulachrum prohibetur, ſed non facies tibi.* The *Emphaſis* lies here, *Thou ſhalt not make to thy ſelf*; For there were Images by Gods Appointment in the Church of the Jews, for the making whereof the Lord fitted *Bezaleel* and *Aholiab* with his Spirit, and with skill in all manner of workmanſhip, *Exod. 31. 3, 4, 5.* and it is the Churches complaint againſt the Enemy. *Pſal. 74. 6. But now they break down*

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the Carnal work thereof, at once with Axes and Hammers; now it is a duty to worship God by the graven Images, which he himself hath appointed, which under the Law was the Tabernacle, and Temple, with the rest of the worship thereto belonging, the Ark, Altar, Cherubims, Sacrifices, Feasts, Passover, &c. And in these Gospel times Baptism, & the Lords Supper are external Forms or Images, but they are of Gods appointing; but such as God hath not appointed are forbidden in this Commandment. For it is not enough, to worship the True God, but we must worship him in the right way, and *seek him in the right order*, as *1 Chron. 15. 13.* For the neglect whereof, he made that Breach upon *Uzziah*. It is not enough to eschew false Objects of worship, but we must also take heed of false means of worship. Hence the people are blamed for *Sacrificing in the High places, though to the Lord their God Onely.* 2 Chron. 33. 17.

3. Although none but the grossest kinde of Idolatry, viz. *graven Images* are expressly mentioned; yet, *under this one substance is comprehended all other sins of the same kinde, all other Inventions of men are included and comprehended under this.* For it is a general rule observed by all Judicious Expositors upon the Ten Commandments, that they must be opened by *Synecdoche* and *Metonymie*; *Synecdoche* to comprehend all sins of the like kinde, and all the Degrees thereof; and *Metonymie* to comprehend all the Causes and means, and occasions thereof. And Christ himself teacheth us so to interpret them: As in the fifth Commandment, *Thou shalt not kill*, this forbids all rash anger, even passionate words, and thoughts. *Mat. 5. 21, 22.* and in the Seventh Commandment, though Adultery only is named, yet by the like *Synecdoche* all other kinds, and Degrees of uncleanness are included, and intended under that, even filthy thoughts. *Mat. 5. 28.* Therefore, so are all Humane Inventions under graven Images. For there is the same reason of Carved, painted, molten Images, yea, the most refined spiritual Devises and Inventions of men. For we are often charged *neither to add nor diminish* from Gods appointments *whatsoever thing I Command you, observe and do it, thou shalt neither add thereto nor diminish from it.* Deuter. last. And in many other places. The Lord gave it strictly in Charge to *Moses*, Exod. 25. last. *Look to it that thou make them after their Pattern which was shewed thee in the Mount.* And accordingly it is observed, and no less then *eighteen Times repeated* in the 39. and 40 Chapters of *Exodus*, that *every thing was done as the Lord Commanded Moses.* Hence the Negative *Argument* is so frequent in the Scriptures, *which I commanded not, and which never came into my heart, and was required* [illegible]

4. Hence that diſtinction of *b Bellarmine*, which ſome of our *Formaliſts* have borrowed from him, between *Corruptive & perfective additions* to the worſhip of God is an oft Corrupt and blind diſtinction. For all Additions are Corruptive, being ſo directly contrary to this Command. *If thou lift up thy tool upon the Altar, thou haſt polluted it*, Exod. 20. 25. To *poliſh*, is to *pollute*. What ever ſolemn worſhip men perform to God either it ariſeth from the very nature of God in the firſt Commandment: or elſe there is a ſtamp of Inſtitution upon it, and then it is an Ordinance of God, required in the Affirmative part of the ſecond Commandment; or elſe it is an Humane Invention, and ſo forbidden in the Negative part thereof.

b Bellar. de effect. Sacr. Lib. 1. C. 33

Queſt. 2. *What is ment by the Monuments of Idolatry?*

A. Such things as being indifferent in their own Nature, have been abuſed, and polluted with Idolatry. This is evident from the Inſtance of the *Brazen Serpent* in the Text, of which you may obſerve a threefold ſtate. 1. Religious. 2. Indifferent. 3. Sinful.

1. *Religious*, and neceſſary. For the firſt Original of it was not Humane, but Divine. It was once a Type of Chriſt, and ſpiritual Healing through him, as Chriſt himſelf expounds it, Joh. 3. 14, 15. and therefore it was then a ſpiritual and a bleſſed Ordinance of God. But this neceſſary, and commanded uſe of the Serpent, was (as Mr. *Cartwright* obſerves) (c) *but for the time, wherein it was a means to heal thoſe that were bitten.* This uſe therefore Ceaſed, and the Stamp of Inſtitution was taken off, when the fiery Serpents Ceaſed, when they came out of the Wilderneſs.

c Mr. Cartwright's reſt of his reply pag. 261

2. *After this, it was retained, and ſet up as it ſeemeth upon the Walls of the Temple, as a Monument of that miraculous mercy and healing, which they had formerly received by it* in the Wilderneſs. and *this uſe of it was not Inſtituted, but only indifferent*, and it ſeems to be of the ſame nature with the laying up of *Goliahs* Sword at *Nob* behind the *Ephod*: 1 Sam. 21. 9. and with the Altar of Witneſs, Joſh. 22. Of which our Divines obſerve, that though it was not every way commendable, yet it was in ſome ſort excuſable, as being not intended, nor ſet up for worſhip, but for another end; only as a publick Record and Teſtimony, for which it was uſual to erect heapes of Stones in thoſe ancient Times, and therefore though it was Religious *in a Senſe Common*, or mixtly as all things are, which are done to an holy end; yet it was not religious in Senſe Special, or in State, as thoſe things are which have order, obliga-

Dr. Fulke againſt Saunders of Images, pag. 64. Ames Fresh Suit, part 2. pag. 322. 327. Calv. in Joſh. 22. Parker of the Croſs, part 1. pag. 52. 53.

tion,

tion and a kind of Immobility in Gods Service; The like may be ſaid concerning the braſen Serpent. And in this uſe it had continued amongſt them, as ſome have computed, no leſs then ſeven hundred years, ſo *Dr. Bilſon* againſt the Ieſuits, which Example (ſaith he) (*a*) *we would have you adviſedly to mark; From hence we conclude, that the painted and carved Images of Chriſt himſelf may not be adored, and if they be, they may be removed, though they were delivered even by the Apoſtles, as yours were not.* For when the people went a ſtep further to burn incenſe to this braſen Serpent, then *Hezekiah* throws it away as a defiled monument, it was no longer indifferent, but ſinful, and this was the third ſtate of it.

(*a*) Bilſon of obed. part 4 pag 335, 340

Now this explication cuts off thoſe Objections, If all the monuments of Idolatry muſt be deſtroyed, then ſo muſt Baptiſm, and the Lords Supper, ſay ſome; becauſe they have been abuſed by the Papiſts. *Anſw.* It followeth not, for the braſen Serpent was not an Ordinance at this time, when *Hezekiah* brake it in pieces, it was only an indifferent thing abuſed. But the *Sacraments* are *ſtanding Ordinances*, and the Ordinances of Chriſt cannot be looked upon as monuments of Idolatry, for they are *not indifferent* things abuſed, but duties Commanded and appointed by the Lord Jeſus. Therefore the abuſe of them muſt be reformed and rectified, but the right uſe retained and continued. As when the Veſſels of the Temple had been polluted and abuſed in Babylon, where they became *Belſhazzars* quaffing bowls, they were not therefore laid aſide by the people of God in their return out of Babylon, but reſtored and brought back to their former right uſe in the Temple: So when it is Objected, that then publick meeting places for worſhip muſt be pulled down, and the uſe of Cups and Veſſels in the Sacrament laid aſide, becauſe the Papiſts have abuſed them. I Anſwer ſtill as before, that theſe things are not monuments of Idolatry, for though they be not Ordinances, yet they are *neceſſary appurtenances to them.* For when God appoints any Ordinance, the Inſtitution thereof implies and carries with it an *Implicite Warrant* for the uſe of all ſuch things as are neceſſary to the celebration of it. As when Chriſt appoints us to drink wine in the Lords Supper, he doth thereby warrant the uſe of Cups and Veſſels to hold the wine; The very nature of the thing implies it. So the Lord commands publick Aſſemblies, and therefore publick meeting places, we hold them (*e*) commanded in general, though not for their particular places and Forms, ſaith Dr. *Ames* in anſwer to this Objection. But it is eaſy to diſtinguiſh between ſuch neceſſary things, and things indifferent; whereof there is no neceſſity neither from Gods Inſtitution, nor from the nature of the things themſelves. To clear it, by

(*e*) Ames fresh Suit part 2 pag 379

by two plain Instances. Those *love feasts* in the Church of *Corinth* were indifferent things, hence when abused, they were abolished out of the Church. But the Sun is of necessary use, and therefore we need not go about to pluck it out of the Firmament, but may freely make use of it, though it hath been abused and worshipped by Idolaters.

Q. 3. *But how may it be proved, that the monuments of Idolatry must be destroyed and rooted up?*

Answ. The proofs for it are fitly referred to these four heads, 1. Commands to warrant it. 2. Promises to encourage to it. 3. Reproofs for the neglect of it. 4. Commended Examples.

1. *Commands. Thus shall ye deale with them, thou shalt destroy their Altars, break down their Images, and cut down their Groves, and burn their graven Images with fire,* Deut. 7. 5. and again ver. 25. *the graven Images of their gods, shall ye burn with fire, thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be ensnared therein, For it is an abomination to the Lord thy God.* So likewise, *Isai.* 30. 21. *ye shall defile also the covering of thy graven Images of silver,* the very coverings, those costly garments which Idolaters were wont to put upon their Idols, *and the ornament of their molten Images of gold, thou shalt cast them away as a menstruous Cloth, thou shalt say unto it, get thee hence.*

2. *There be gracious promises also annexed to these Commands,* for further encouragement, *Numb.* 33. 52, 53. *ye shall destroy all their pictures, and destroy all their Images, and quite pluck down all their High places,* so as to leave no memorial, no remembrance at all of the *Canaanitish* Superstition; now mark what follows in the next words, *and ye shall dispossess the Inhabitants of the Land, and dwell therein.* It is observed by some Interpreters, *of* that the words are indeed, & in the true sense of them a *Connex Axiome,* so *Junius, Cui mandato subjicitur sua promissio.* Yea, there is a promise of taking away their sins, when the Lord shall take away their Idols. *Isai.* 27. 9. *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin: when he maketh all the Stones of the Altar as chalk Stones that are beaten in sunder, the groves and Images shall not stand up.*

f Jun: Analex. Dic. n. 1 merorum

3. *There be many threatnings and Reproofs for this sin, both in the old Testament, and the New.* Yea, the Lord himself threatens to take the work into his own hand, and to do it himself, if none else would, *Zep.* 1. 4. *I will cut off the Remnant of* Baal *from this place, and the very names of Chemarims,* those black Priests. It is observed, as the blemish of sundry reforming Kings, that the High places were not removed. And those proud Idolaters, *Isai.* 65. 4. are reproved not only for eating Swines flesh,

flesh, but the broth of such abominable things was in their Vessels. And Christ from Heaven reproves those two Churches of *Pergamus* and *Thyatira* for eating meat sacrificed to Idols, Rev. 2. 14. 20.

4. The Consequent example are very many. Jacob, Gen. 35. 4. destroys not only the Idols of his Family, but their Earings also. *Moses*, Exod. 32. 20. took the Calf which they had made and burnt it in the fire, and ground it to powder, and strawed it upon the water. The Prophet *Elijah* would not so much as offer Sacrifice to the God of Heaven upon Baals Altar, many without question thought he was more precise then wise, to keep the people in suspence so long; Could he not offer upon the Altar that was ready at hand? no. It was a polluted thing, & therefore he would not use it, but repayrs the Altar of the Lord that was broken down, 1 Kin. 18. 30. *Jehu* likewise though a bad man yet thus farre, he brought with God, he destroyed the Images, & the house of Baal, and for the more Contempt turned it into an House of Office. 2 Kin. 10. 27. and slew the Priests in all their pontifical Robes, *ver.* 22. that there might not be so much as a Surplice, nor a rag of Baal left. *Josiah* likewise, destroyed every thing of Baal, 2 Kin. 23. the Vessels, the Groves, the Images, the High places, the Priests, the Altars, the chariots of the Sun, he burns them with fire, stamps them to powder, throws the dust of them down the River, that there might be no remembrance, nor memorial of *Baal* left. And this Example of *Hezekiah* in the Text is so pregnant as any, and therefore usually alledged by all our Divines against the Papists, That brazen Serpent though of their own Ordinance, but now an Idol, he spares it not, but breaks it in pieces, and calls it but a piece of brass.

So that the Case is clear beyond dispute, if we will stand to the Verdict of the Scripture, that all the monuments of Idolatry ought to be destroyed, and left any should think it is a new notion, lately found out by some precise Puritans, and not Spurs in Religion, it was one of Queen Elizabeths Injunctions above an hundred years ago (*g*); *That Monasteries, Abbeys, Chauntries & Popish Shrines, covering of Shrines, all Tables, Candlesticks, Trindles and rolls of Wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, Idolatry and Superstition, so that there remaine no memory of the same in Walls, glass windows, or elsewhere, within their Churches or Houses.* But could they see so farre in the very dawning of the day, and cannot we see it now? but that it may be lawfull to employ such things to private, common Curiosities, where it can be done without danger of Superstition, as is also granted by those that write against them, as Crosses of Wood for firing for poor people, Surplices to make Shirts & Silver Vessels, the Statues & Rest of

(*g*) Iniunct. 1559.

Pag. 258. di doctan. pag. 897. Ames freſh Suit, part 2. pag. 513.

of the Altar for grave Stones or the like, but they muſt be utterly deſtroyed out of Gods worſhip, and ſo they are when put to ſuch uſes as theſe. The Reaſons of the point are theſe.

Reaſ. 1. *Becauſe the ſmalleſt reliques of Idolatry preſerved and Continued amongſt a People, are dangerous baits and Snares to allure, and intice, and bring them back again unto Idolatry.* Take heed to thy ſelf that thou be not ſnared by following them, ſaying, how did theſe nations ſerve their Gods? *Deut.* 12. 30, It is *Calvins* obſervation in his Letter to the Protector of *England*, *b*) *quid enim illa Cæremonia aliud fuerunt, quam totidem lenocinia*, that the Ceremonies are whoriſh enticements to ſpiritual filthineſs, and he writes to *Cranmer* that they had ſo defectively reformed and removed Superſtition, *ut reſidui maneant innumeri ſurculi qui aſſiduè pullulent.* For the reliques of Idolatry, *etiam ſopita ſolent recalefcere*; and therefore as *Zanchy* ſpeaks, *pietas in deum, et charitas in proximum poſtulant, ut tollantur*, both piety towards God, and love towards men requires the extirpation of them. When *Conſtantine* had only ſhut up the Temples of the Heatheniſh Idols, *Julian* the Apoſtate did eaſily unlock and open them again. But *Theodoſius* did utterly demoliſh and raſe them down to the ground, and after this Popery indeed came up, but the old pagan Idolatry in that way, and profeſſion of Paganiſm roſe up again no more. Upon this account, Mr. *Fox* approves (*i*) and Commends that great and worthy act of *Cromwel*, by whom the Monaſteries and abbeys were utterly overthrown, and pluckt up by the roots in the time of *Henry the eighth.* For ſeeing the Nobility were ſcarce able to retein the Lands and Poſſeſſions of the Abbeys, which were diſtributed to them by King *Henry*, from the devotion of *Queen Mary*, ſeeking to build again the Walls of *Jericho.* If the buildings had not been Pulled down, but only converted to another uſe, and if the Lands had been otherwiſe diſpoſed of, then they were, it had been eaſie for *Queen Mary*, or any Popiſh prince to have reſtored them again, whereby we might have had ſuch ſwarms of Friars and Monks poſſeſſed in their neſts again, before this day in *England*, in ſo great a number that ten *Cromwels* afterward *Unneth.* ſhould have been ſuffered to have unhouſed them. It is no ſufficient help againſt Idolatry to preach againſt it, when ſuch things are retained, as I ſhall ſhew, when I come to anſwer Objections.

b Calv Epiſt & Reſponſ edit Genev 1617 pag 92 & 136

i Fox Acts and Mon vol 2 pag 501, 503.

To the 2d. Sermon Object. 6

Reaſ. 2. *From the Lords exceeding hatred and deteſtation of this ſin of Idolatry.* There is no ſin which the Lord in Scripture doth expreſs greater deteſtation and abhorrence of, hence he will have the leaſt remainders of it to be rooted up.

Q. *But what may be the Reaſon of this ſevere and fierce diſpleaſure of God againſt this ſin?*

This had need be ſpoken to, for men are apt to make light of theſe ſins, to think that Miniſters are more zealous then wiſe, to preach againſt them, and that the Lord himſelf will not be ſo ſevere to puniſh them, nay, which is ſome what ſtrange, they hope to pleaſe God by them, and are apt to alledge their Idolatry as an excuſe, and to hold it up as a Shield of defence, when reproved for other ſins. But therefore the Scripture lays load upon it. *Hoſ.* 8. 11. *Ephraim hath made many Altars to ſin*: they thought to worſhip God, but the Text ſaith, it was to ſin againſt him. and *Chap.* 9 15. *all their wickedneſs is in* Gilgal, that is their greateſt wickedneſs, for there were many other ſins amongſt them, *ſed hic nomen* כל *accipitur prò ſummo vel præcipuo* ſaith *Calvin*, as if the Prophet ſhould ſay, all their Whoredoms, Robberies, and Oppreſſions, and other Crying ſins, which did abound amongſt them, were not ſo bad as their Idolatries and Superſtitions there committed. No ſin like this. The greatneſs of it will appear, if you Conſider, 1. *The nature of it*, 2. *The Cauſes from whence it comes*, 3. *The effects that flow from it.*

1. In the nature of this ſin, there be four things that make it very odious in the ſight of God.

1. *Becauſe it is a ſin of high Rebellion againſt the will of God.* The worſhip required in the Firſt Commandment. is called Natural worſhip, becauſe it ariſeth from the very nature of God, and the Creature. Hence to withdraw that inward Homage and worſhip of Faith, Hope, and Love, and the actings thereof, in Confeſſing his name, hearing his Word, praying, and returning the praiſe of all to him, or to beſtow and employ theſe chief affections and actings of the Soul upon other Objects, it ſtrikes directly and immediately at the very nature of God, and denyes his natural dominion, and that Relation that we have to Him as his Creatures. But the ſecond Commandment which Contains the Inſtituted worſhip of God, floweth from the will of God, and therefore for men to reſiſt this, is to ſet up their own wills, above, and againſt Gods, as it is excellently ſet forth by the Prophet *Ieremy*, The Lord ſaith by his Prophets, *oh, do not this abominable thing which I hate*, but the People ſay, *we will not hearken unto thee, but we will certainly do whatſoever goeth out of our own mouth, to burn Incenſe unto the Queen of Heaven.* Jer 44.4,16,17. They ſay in brief, our own will ſhall ſtand. Hence it is, that the ſecond Commandment hath met with ſo much oppoſition from the Sons of men, becauſe there is ſo much of the will of God in it, and men cannot bear the will of God, but they are reſolved

to have their own wills, which must needs provoke the Lord exceedingly. Men account it happiness to have their wills, and misery to be crost of their wills, and were they subjected to the will of God, it would be so indeed. But for a poor sinful Creature to set up his own foolish, froward will, against the holy, blessed will of God, How, Can the Lord bear this?

2. *It is a sin of much reproach to the wisdome of God, for men to worship God in their own wayes.* It is as charging God with folly, as if the infinite blessed God were not wise enough to find out the best and fittest way for his own worship and glory: Hence the Lord, whose judgements are suitable to the sins of men, such as delight in this sin, he Wounds their heads, and smites their understandings, that their *foolish Hearts are darkned, and professing themselves wise, they become fools.* Rom. 1. 22. Because they will be wiser then God, he makes them more foolish then men.

3. *It is a sin of Whoredome against that spiritual Chastity that the Lord requires of his people:* There is nothing more frequent in the Scripture then to express Idolatry under the name of Whoredome and Adultery, for it is a breach of the Marriage Covenant, and a yielding that honour to another, to a Creature, to an Idol, which is due to none, but God. *Rev. 17. 7. They shall no more offer their Sacrifices unto Devils, after whom they have gone a whoring*; Gideons *Ephod*, Judges 8. 27. *all Israel went a whoring after it.* With their Idols have they Committed Adulteries, *Ezek.* 23. 37. and throughout that Chapter. The two Idolatrous Cities, *Samaria* and *Jerusalem* are compared to two adulterous Women, *Aholah*, and *Aholibah*. *They have Committed Adultery with Stocks and Stones.* Jer. 3. 9. that is, because they made them *media Coitus*. Hence *Rome* is called *the Mother of Harlots*, Rev. 17. 5. And *pure Worshippers*, who follow the Lamb whithersoever he goeth, are called *Virgins*, Rev. 14. 4. Hence the Lord professeth in the Sanction of the second Commandment, *I am a jealous God*; now the Object of jealousie is *Conjugal Chastity*, and its jealousie is the rage of a man, so the jealousie of God is the highest wrath of God.

4. *All the worship and honour men do, or think they do to God by their Inventions of their own, it doth redound indeed and in truth, to the honour of the Devil.* For although Superstition is a sin directly against the means of worship, yet it is ultimately against the Object of worship. Strange worship sets up a strange God, (*k*) for it necessarily supposeth and feigneth to it self, such an Object of worship as is delighted, and well pleased with that kind of worship which the Gods abhorre, but

(*k*) Amer medull. lib. 2. Cap. 13. Thes. 14, 15, 42

Satan is well pleased with. We do advance and set up him as God, to whose will we do subject our selves, as the rule of our religious worship. Therefore the Lord so interprets false worship, that a new God is devised for the Object of it. *The things which the Gentiles Sacrifice, they Sacrifice to Devils, and not to God.* 1 Cor. 10.20. and the Jewish Idolatry was no better, *they shall no more offer their Sacrifices unto Devils, after whom they have gone a whoring*, Lev. 17.7. *Jeroboam ordained Priests for the Devils which he had made.* 2 Chron. 11.15. and so the *Papists* in like manner, it is said, they *repented not of worshipping Devils*, Rev. 9. 20. Hence *Rome* is called *an habitation of Devils, and foul Spirits.* Rev. 18. 2. and their *Factours*, and *Emmissaries* are called the *spirits of Devils*, Rev. 16. 4. they think, they worship Saint *Peter* and the *Virgin Mary*, yea, God himself, and Jesus Christ, but it is indeed, and in Gods account, the Devil whom they worship. Hence, that Objection vanishes, what? Can we honour God too much? no, I confess you cannot, His name is above and beyond all praise. But you may mistake, and honour the Devil, when you think you honour God. Hence, Superstition is called in Greek δεισιδαιμονια *q. d. fearing the Devil.* For it doth not elevate and raise up the mind towards God, but presseth it down from him, and debaseth it as low as Hell. Thus you see from the nature of this sin, how evil it is in the eyes of God.

2 *Look at the Causes of it*, from whence it comes. and here we must not give heed to what men pretend, nor yet to what they think. For men do not know their own hearts, nor the springs and principles of their own actions, but the Lord he knows, and the Scripture discovers, and searcheth the deepest corners and Secrets of the Heart. Therefore let us see what the Scripture saith to it. We must be very circumspect herein, to speak nothing, but what the Scripture saith. For to speak without the Scripture is Censoriousness, but to speak plainly according to it, is Faithfulness. *Isai.* 58. 1. *Cry aloud & spare not*, saith the Lord, but *lift up thy voice like a Trumpet, shew my People their Transgressions, & the House of Jacob their sins.* It was *Jerusalems* Calamity and ruine, *that her Prophets did see vain and foolish things for her, and did not discover her iniquity, to turn away her Captivity*: Lam. 2. 14. Now the Scripture takes notice of many distempers and Corruptions in the hearts of men, whereby they are inclined to this sin of Idolatry and Superstition, and in some respects more propense and prone to it, then to open profaneness. I shall Instance in six particulars, whereby you will see that it must needs be evil and bitter sure, that hath such bitter Roots and Causes.

1. *Forgetfulness of God*, Hos. 8. 14. *Israel hath forgotten his Maker, and*

and buildeth Temples, and when they made the molten Calf, though they did proclaim an holy day to *Iehovah*, yet it is ſaid, *they forgat God their Saviour*, Pſal. 106. 19, 20, 21. This will ſeem very ſtrange to carnal reaſon, for men are apt to think, they do it out of very good devotion, becauſe they do, or would remember, and put themſelves in mind of their duty towards God, as when men bow to a Crucifix, or to the name of Jeſus, or the like, ſurely they remember Chriſt one would think, but let them pretend what they will, the Text is clear, *they forget God their Saviour*, it is becauſe they forget the Lord Jeſus, they do not remember him with any true and right affection. Hence we ſee it in daily experience, that *the ſame perſons who are moſt prophane, are uſually moſt Superſtitious*, they that forget God moſt in moral duties, are moſt devout in wayes of Superſtition, ſo that prophaneneſs is one Cauſe of Superſtition.

2. *It comes from pride*, Col. 2. 18. *Let no man beguile you by voluntary humility, being vainly puft up in his fleſhly mind.* And this accompanied with deep hypocriſie, *for neither they themſelves who are circumciſed keep the Law, but deſire to have you Circumciſed, that they may glory in your fleſh.* Gal. 6. 13. that they may boaſt amongſt the Jews, how many followers and Proſelytes they have gained, it was their ambition and deſire of applauſe that acted them. Profaneneſs is a diſcredit amongſt men, and therefore though many are, and will be prophane, yet there be few that would ſeem ſo; now the beſt and likelieſt way to hide this nakedneſs, is to cover it with the fig leaves of Superſtition. *Iezabel*, therefore, when ſhe intended murther, proclaims a Faſt. The *Phariſees devour Widows Houſes, but for a pretence they made long prayers.* So that here was pride mixt with Hypocriſie, but God loves Truth in the inward parts, and he delights to abaſe the Sons of Pride.

3. *Fleſhly wiſdom, or carnal Policy*, is another ground and principle of Superſtition. Almoſt all the ſin and miſery that hath filled the World, hath broke in at this door, hearkning to reaſon againſt Inſtitution. Hence, Idolaters and Superſtitious perſons, have never wanted pretence of Reaſon for it: they think firſt, to pleaſe God by it. 2. To ſecure themſelves. 3. To Circumvent and over-reach others. 1. *To pleaſe God.* Having run into great arrears by groſs neglects in moral obedience, they think to make it up with Ceremonials, either of Gods appointing, or of their own deviſing. *Wherewith ſhall I come before God? will the Lord be pleaſed with thouſands of Rams, or with ten thouſands of Rivers of Oyl? ſhall I give my firſt born for my Tranſgreſſion, the fruit of my body for the ſin of my Soul.* Mic. 6. 6, 7, 8. So the Phariſee, *I faſt*

thrice

twice a week; but who requires this at his hands? and in *Iſa.* 1. *Their hands are full of blood, but yet full of Oblations and Sacrifices, and* Mat. 23 23. *woe unto you Scribes and Phariſees, Hypocrites, for you pay Tith of Mint, Anniſ, and Cummin, and have omitted the weightier matters of the Law, judgment, mercy, and faith.* Such is the natural Popery of mens hearts, that they have a ſecret thought by ſuch things to ſupererogate with God, or at leaſt to compenſate and make amends for their neglects in greater things, and ſo to purchaſe Gods favour, and go to Heaven in an eaſy way, and at a cheap Rate. For it is an eaſy thing to walk in their own wayes, and to follow their own deviſes. What an eaſy thing is it to nod and bow to an Altar? but it is hard to mortify a luſt. It was an eaſy thing to the Phariſees to Tyth Mint and Cummin, and to waſh their Cups and Platters, but it is a great and difficult work to cleanſe and waſh the heart from filthineſs. So that Superſtition though it ſeems to be overbuſy, yet it is indeed but a lazy thing, and ſuits that diſtemper of ſpiritual Sloth; A mans Conſcience would torment and tear him in pieces, Hell from beneath would riſe up for him, if he ſhould have no Religion at all: but the power and life of godlineſs is difficult, Hence men reſt in ſhadows, and ſit down with Superſtitious empty Forms and ſhews of Devotion, by which Conſcience being charmed, they think God is pacified, and all is clear above head. 2. *They hope to ſecure themſelves by it, as to this World.* This made *Jeroboam* to ſet up the Idolatry at *Dan* and *Bethel*, and *Jehu* to continue it, *for he ſaid in his heart, if this people go up to Jeruſalem to do Sacrifice in the Houſe of the Lord at Jeruſalem, the Kingdom will return to the Houſe of* David. *1 Kin. 12. 26, 27.* And upon the like account *Ahaz* made ſundry changes to the prejudice of Gods worſhip, becauſe of the King of *Aſſyria*, that is for fear of him, and that he might pleaſe him. *And he Sacrificed to the Gods of* Damaſcus, *which ſmote him, ſaying* in his fooliſh, carnal wiſdom, *becauſe the Gods of the Kings of Syria help them, therefore will I Sacrifice to them, that they may help me, but they were the ruine of Him, and of all Iſrael.* 2 Chron. 28. 23. For it is uſual with God to Curſe and blaſt the carnal policies of men, when they hatch ſuch cockatrice eggs, and weav the Spiders web, he that eateth of their eggs dyeth, and that which is Cruſhed breaketh out into a Viper, their webs ſhall not become garments, neither ſhall they cover themſelves with their works, being works of Iniquity. *Iſai. 59. 5, 6.*

3. *The third deſign of Superſtition is to Circumvent and go beyond others.* Hence ſome have (*l*) obſerved, that to out-ſtrip our Adverſaries in their own policies, or to uſe means abuſed by others to a better end, is a reſo-

(*l*) Dr. Jackſon orig of unbelief. Book 4. Cap 23

(m) Ames fresh Suit part 2 pag 835000.

lution so plausible to worldly wisdom, which of all other Fruits of the Flesh, is for the most part the hardliest and last renounced; that even Christians have mightily overreached and entangled themselves by too much seeking to Circumvent, or go beyond others. (*m*) Hence in the declining times of the Christian Churches, perceiving that the Pagans were very tenacious of their old Customs and Superstitions, they thought it was good policy to borrow sundry things from them to win them, and to bring them over to the Christian Religion. Hence as Peter *Lombard observs*, because the Heathens had their *Flamines*, *Antistagmins*, *principlamins*, &c. In (*n*) imitation of this, the Christians made *Bishops*, *Arch Bishops*, *Primates*, and the like. But what was the issue and effect of this Carnal policy? Instead of making Pagans turn Christians by it, they did transform Christian Churches into Anti-Christian. It was this fleshly wisdom that was the means to conjure up those two venemous Beasts, the Church, and Pope of *Rome*, Rev. 13.

(n) Lombard Sanctor lib 4 distinct 24. m.

4. *It proceeds from a Spirit of folly and delusion.* For a mans own wisdom is folly, such things indeed have a shew of wisdom, *Col.* 2. last. But that's all, for *professing themselves to be wise, they become fools.* Rom. 1. 22. They have not known nor understood, for he hath shut their eyes that they cannot see, and their hearts that they cannot understand, and none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the Coals thereof, I have roasted flesh and eaten it, and shall I make the residue thereof an abomination? shall I fall down to the Stock of a Tree? *He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his Soul, nor say, Is there not a lye in my right hand?* Isai. 44. 18, 19, 20. So that all the Zeal and affection men have in a Superstitious way is but blind Devotion, and zeal without knowledge. Thou blind Phatisee, every man is brutish in his knowledge, every Founder is confounded by the graven Image, For his molten Image is falshood, and there is no breath in them, they are vanity, and the work of errors, in the time of their visitation they shall perish. *Ier.* 10. 14, 15. and you have the same words again repeated, *Ier.* 51. 17, 18. Hence darkness and a sad eclipse, and decay of light and knowledge in the Church, was the Immediate forerunner of Anti-Christ, with all his Idolatrys and Superstitions. For the *third part of the Sun, Moon, and Stars were smitten and darkned* under the fourth Trumpet, and then Anti-Christ appears with open face in the fifth, *Rev.* 9. 2. with 9. 1.

5. *A Fearful Cowardly spirit is another cause*, they Constrain you to be Circumcised, *only lest they should suffer Persecution for the Cross of Christ*

Chriſt, Gal. 6. 12. It was by this means as ſome have obſerved, that the Pope got up, and kept all his Idolatryes, becauſe the Miniſtry that ſhould have ſtood in the gap were for the moſt, though indeed not all, for God was pleaſed even then to raiſe up ſome faithful Witneſſes, but *the Generality of the Clergy*, during the reign of Anti-Chriſt, were as one ſaith of them, *a Generation of ſpiritual Cowards*, ſo that the Pope did what he liſted, in laying loads and yokes upon the Conſcience, and they like *Iſſachar* were content to *Couch under every burthen*, yea, which is worſe, forward and active to ſerve the Popes luſts, and to impoſe burdens and lay ſnares for the Conſciences of men, as the Prophet *Hoſea* complains of *the ſuperſtitious Clergy* in his time, *Hoſ* 9.8. *The Prophet is as the Snare of a Fowler in all his wayes.* I remember a Story in the Book of Martyrs of one that had been a Proteſtant, but when perſecution aroſe, he fell back to Popery, and when one of his Friends told him of his former profeſſion, *oh* (*ſaith* he,) *that was the right way, but I cannot burn, I cannot burn.* But his Houſe happening to be on fire, and going in to fetch out ſome of his Goods, he was burnt in his own Houſe. He that could not burn at a Stake for the Truth, was burnt to death in his own Houſe; but it had been better to burn in the Cauſe of God, then in the way of his judgements. Now if this be one Cauſe of Idolatry and Superſtition, It muſt needs be a very great ſin. When men ſhall fear men more then God, and thoſe that can but kill the body, more then him that is able to deſtroy both Soul and body in Hell. Who art thou, that ſhouldeſt be afraid of a man that ſhall dye, and of the Son of man that ſhall be made as graſs, and forgetteſt the Lord thy Maker, that hath ſtretched forth the Heavens, and laid the Foundations of the Earth, and haſt feared continually every day becauſe of the fury of the Oppreſſor, as if he were ready to deſtroy? and where is the fury of the Oppreſſor, *Iſai.* 51. 12. 13.

6. Laſtly, It *proceeds from ſecret enmity and hatred of the bleſſed God.* For as it is a ſign of love to God, to love his Ordinances, ſo on the contrary, for men to caſt the ſecond Commandment behind their backs, it is a ſign they hate Him. Hence the Lord there threatens *I will viſit the ſin of them that Hate mee, and ſhew mercy to thouſands of them that love mee.* So in *Hoſ.* 9. 7. He threatens to viſit them *for the multitude of their iniquity and the great hatred.* It is true, in times of Ignorance and darkneſs good men may be carried away in many things with the ſtream of the times for want of better light. But *to be zealous for the groſſeſt Superſtitions in times of light*, is an ill ſign that the heart is full of poyſon, full of Hatred, and Enmity againſt the Lord, & againſt his bleſſed

wayes And it is the worſe, becauſe that Superſtitious perſons pretend much love and devotion, as though they thought nothing too dear, nor too much for God, when there is the poyſon of Aſps underneath. No wonder therefore, if the Lord abhorrs them. For there is nothing more odious both to God and men, then hatred marked over with pretences of love. And thus you ſee from the Cauſes of this ſin, how great a ſin it is.

3. *Conſider alſo the Curſed effects and Fruits of it*, the bitter Fruits that grow upon this root of bitterneſs, Theſe will yet further diſcover the evil of it. Men are apt to think their own Inventions are of much uſe in the worſhip of God, though they call them ſometimes *Indifferent things*, yet they think them very good and neceſſary. But the Lord hath ſaid *the graven Image is profitable*, or good *for nothing*. Iſai. 44. 10. no good comes of it, but much hurt and miſchief every way. It is a ſin that hath many woeful effects.

1. *It deceivs and deludes*, it is a very deceiving and infatuateing ſin. It is the Lords direction to *Joſhua* to *keep cloſe to the Rule*, and to the Law of *Moſes*, that thou mayeſt proſper, or as it may be rendred, *that thou mayeſt deal underſtandingly wherever thou ſhalt go*: Joſh. 1. 7, 8. but on the contrary, when men worſhip God according to their own Inventions, ſee that dreadful threatning, Iſai. 29. 13, 14. *becauſe their fear*, that is, their worſhip *towards me is taught by the precepts of men, therefore, behold, I will proceed to do a marvellous work amongſt this people, even a marvellous work and a wonder, for the wiſdom of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid*; they ſhall be befooled and infatuated even to admiration, *they are altogether bruitiſh and fooliſh; the ſtock is a doctrine of vanityes*. Jer. 10 8. And *the molten Image a teacher of lyes*, Hab 2. 18. *for their Idols have ſpoken vanity, and their Diviners have ſeen a lye*, Zech. 10. 2. The Scripture is very frequent and copious in this Argument, becauſe men are very apt to value their own Inventions and Additions to the worſhip of God at a high rate, and to admire and applaud themſelves therein; as if they had contributed not a little to the Majeſty, and to the Splendour of it, by their Great wiſdom and prudential power, as they call it; when it is indeed *prudential folly*, their glory is their ſhame, *they are mad upon their Idols*, Jer. 50. 38. *Superſtitio eſt res inſana*, as he ſaid, Superſtition is a mad thing, folly is the Cauſe of it, and folly the Effect.

2. *It is a very defiling ſin, thou haſt defiled thy ſelf in thine Idols which thou haſt made*, Ezek. 22. 4. It is a ſin of ſpiritual filthineſs and uncleanneſs, *I have ſeen thine Adulteries, and thy neighings, and the lewdneſs of thy whoredoms*, the meaning is, thine Idolatryes, as appears by the next words,

words, *theſe abominations on the Hills, and in the fields, will thou not be made clean, when ſhall it once be?* Jer. 13. *ult.* Superſtitious perſons are apt to think themſelves more *devout*, and more holy then others, as the Papiſts call their ſeveral wayes of Superſtition, *religious orders*. But the Lord accounts them more vile, more filthy, *they ſay to others, ſtand by thy ſelf, come not near to me, for I am holier then thou.* Iſai. 65 4. 5. for that Text is clearly meant concerning Superſtitious people, that Sacrifice in Gardens, remain among the Graves, &c. who did look with diſdain upon others, and truſted in themſelves that they were righteous, when indeed it was but Superſtition, and therefore the Lord ſaith of them, *theſe are a Smoak in my noſe, and a fire that burneth all the day.*

3. *It makes all their worſhip vain*, as it makes their Spirits vain, by deluding and defiling them, ſo it ſpoyls and fruſtrates their religious worſhip. *In vain do they worſhip me, teaching for doctrines the Commandments of men*, Mat. 15. 9 they Sacrifice fleſh, the ſacrifices of mine offerings, and eat it, but the Lord accepteth them not: *Hoſ. 8. 13.* becauſe they did it contrary to the Inſtitution. For the Lords appointment and promiſe was, that in mine holy Mountain, in the Mountain of the heig t of Iſrael, there ſhall all the houſe of Iſrael ſerve, or worſhip me, there will I accept them, and there will I require your offerings, and the firſt Fruits of your oblations, with all your holy things, Ezek. 20 40. Deut 12. 5, 6. now this is a ſad Effect; when a man offers many Sacrifices, ſayes many *pater noſters*, performs many religious dutyes, heares, and prayes much, that all ſhould be in vain, and all his prayers and labour loſt. And though there be a whole Sea of worſhip. and Ordinances, that all ſhould be but like the blood of a dead man; as *Rev 8. 8.* and *16. 3.* There is no acceptance but in Chriſt. But Chriſt hath ſaid concerning Idolatrous worſhip, *I will not pour out their Oblations*, that is, (a) I will not be a Mediator to their Services. *Pſal. 16. 4.*

(a) See Anſworth in Pſal 16. 4.

4. *It will in time juſtle out Gods true worſhip*, His Inſtitutions will be laid aſide, that there may be elbow room for their own Inventions, *Full well ye reject the Commandment of God, that you may keep your own Traditions*, Mark 7 8, 9. I might give many Examples and Inſtances of this. Thoſe Superſtitious perſons in *Iſai. 65. 3, 4.* who did Sacrifice in Gardens, remain among the Graves, and lodge in the Monuments, which the Lord never required at their hands, yet they made no Conſcience of eating Swines fleſh, which the Lord had forbidden to that people in thoſe Times, *Jeroboam made Prieſts of his own, after the manner of the Nations of other Lands*, but therefore *he caſts out the Prieſts of the Lord, the Sons of Aaron, and the Levits, to make way for his own,*

1 Chron.

2 Chron. 13. 9. *Abaz* gives order that the Priests should offer their Sacrifices upon his own Altar, but then what should they do with the brazen Altar, the Altar of the Lord; That, saith he, *shall be for me to enquire by*, *Si quando placebo* (as Junius well observes) if at any time such a good fit shall come upon him, or as others render it, *I will inquire and Consider what use to put it to*, so Piscator upon the place, but thus Gods Altar was laid aside, and turned out of Office, 2 *Kin.* 16. 15. we have seen sad examples of this in former times, a Surplice, and a few Superstitious Ceremonies have justled out the preaching of the Gospel, and stopt the mouth of many a godly Minister.

5. *It provokes the Lord to jealousie against his people, and pulls down, and hastens the desolating judgements, and wrath of God upon them.* This was hinted in general before, as a Reason why the reliques of Idolatry must be destroyed, but I mention it here again, to shew the greatness of this sin, *Exod.* 20. 5. *Thou shalt not bow down to them, nor serve them, For I the Lord thy God am a jealous God, visiting the sins of the Fathers upon the Children, to the third and fourth Generation of them that hate me. Thou hast defiled thy self with thine Idols, and hast caused thy dayes to draw near, and art come even to thy years*, Ezek. 22. 4. that is, the dayes and years of wrath and vengeance, as the like expression is explained, *Cap.* 7. 7. *the Time is come, the day of Trouble is near, and* Cap. 12. 23. *the dayes are at hand, and the Effect of every Vision*, that is, the accomplishment of every Threatning. There is no sin that makes men sooner ripe for Ruine. The Jews were carried away Captive into *Babylon*, *Sion was plowed as a Field, and Jerusalem became an heap of Stones* for this sin. The Apostle bids the Colossians take heed they do not miss of Heaven by it, *Col.* 2. 18. *let no man beguile you of your reward in a voluntary Humility.*

Yea though they be good men that are guilty of it, as sometimes they have been, especially in former darker times, yet this will not protect them, nor stave off the judgements of God. *Gideon* was a good man and a great Reformer, and therefore called *Jerubbaal*, but yet for all that, he did but make a Superstitious garment, a kind of a *Surplice*, a small matter one would think; but it *became a Snare to* Gideon, *and his House*, Judg. 8. 27. *Solomon* was a good man, and it was he that built the Temple of the God of Heaven, but yet he fell to the publique countenancing of Idolatry, and for this, God rent away the Ten Tribes, the greatest part of his Kingdome from him, and had it not been for his Father *Davids* sake, he had lost them all, Yea, so provoking to the Lord is this sin, especially, if aggravated by Persecution, as for the most

part

part it is, that ſometimes the Lord will not pardon it, and turn away his wrath, though men do repent; as in *Manaſſeh's* Caſe. Though as to *perſonal forgiveneſs*, the Lord will pardon every repenting Sinner, yet not alwayes as to *National Forgiveneſs*, ſo as to avert and turn away his righteous judgements. For *Manaſſeh* did repent and reform, *Joſiah* comes and makes a thorough Reformation, but yet ruine and deſolation comes for the old Idolatryes and Superſtitions of *Manaſſeh*, and for the Innocent blood he ſhed, which the Text ſaith, *the Lord would not pardon*, 2 King. 24. 4 and 2 King. 23, 25, 26.

6. *There is yet a further Effect of this Sin which is worſe then all the reſt, if worſe can be.* It is this, It *does ſo harden the hearts of men, that it is a very rare and difficult thing to get true repentance for it*: you may ſee this in thoſe *great Idolaters* the *Papiſts*, as they are deſcribed in the Book of the *Revelation*, when under the execution of Gods righteous judgements, under the ſixth Trumpet, The Lord looſes the four Angels about the River *Euphrates*, that is, the Turks, who were at firſt four Nations, to plague the Anti Chriſtian World for their Idolatry, and to deſtroy, and to kill up the third part of men, but what was the Effect of this, did they repent? no; no ſuch matter, *the reſt of the men which were not killed by theſe plagues, yet they repented not of their worſhipping of Devils, and Idols of wood and ſtone*, Rev. 9. 20. well let us go a little further, when the Seventh Trumpet ſounds and pours down all the ſeven Vials of the laſt plague, and the wrath of God upon the Anti-Chriſtian party, ſurely, that will convince them, they will repent then, when the third woe is come upon them, which hath ſeven Vials of wrath in the womb of it: no, for all this, they repent not, but they are deſcribed to be like men in Hell, *Rev. 16. 10, 11.* the fifth Angel pours out his Vial upon *the throne of the Beaſt*, which is generally underſtood concerning the City of *Rome it ſelf*, and his Kingdom was full of darkneſs, and they gnawed their tongues for pain; but they blaſphemed the God of Heaven, becauſe of their pains, and their Sores, and *they repented not of their deeds*: They roar under their plagues, but repent not of their Sins. So likewiſe under the Seventh Vial, which is poured forth into the Aire, which is conceived by Interpreters to be meant of the whole *expanſum* of the Anti-Chriſtian Intereſt, and party that are acted by the Prince of Power in the Air, whoever, and whereſoever they be, over all the world every where, (*p*) *omnium ubicunq; terrarum Chriſti Domini noſtri hoſtium*: what Effect will that have? ſee *ver.* 21. where they are found again blaſpheming God, becauſe of their plagues, but not repenting. Oh, what a dreadful ſin is this! that makes men ſo incapable of repentance. The Reaſons of this ſtrange Impenitency, are 1. *Becauſe*

(*p*) Mede in loc.

1. *Becauſe it is uſual with God when men love their ſins, and hate to be reformed, to give them up judicially to their Sins, that their Sins may be their Plagues.* Hence it is threatned as a puniſhment of Idolatry, *Deut* 4.25,28. Becauſe they have corrupted themſelves with graven Images, therefore they ſhould ſerve Gods of wood and Stone, which neither hear, nor ſee, nor eat, nor ſmell: when they had made the molten Calf, then God turned, and gave them up to worſhip the Hoaſt of Heaven, *Acts* 7.42. He gave them up for that ſin, to more ſin: *Ephraim is joyned to Idols let him alone*, Hoſ. 4. 17. *Becauſe* Ephraim *hath made many Altars to ſin, Altars ſhall be unto him to ſin*, Hoſ.8 11. They will have their ſins to live in them, therefore ſaith the Lord, they ſhall have them to be plagued by them.

2. *And as this ſin is the puniſhment of it ſelf, ſo it is often puniſhed with other ſins alſo, ſometimes he gives them up to bodily uncleanneſs for their ſpiritual Whoredoms*, Hoſ.4.13. they Sacrifice upon the tops of the mountains, and burn Incenſe upon the Hills, under Oaks and Poplars, and Elms, becauſe the ſhadow thereof is good, *therefore your Daughters ſhall commit Whoredom, and your Spouſes ſhall commit Adultery*, Hoſ.4.13. The Apoſtle *Paul* fitly joyns Laſciviouſneſs, luſts, exceſs of wine, revellings, banquettings, and abominable Idolatryes together, *1 Pet.4.3.* Superſtition and prophanenеſs uſually go together, they look to other Gods, and love flagons of wine, *Hoſ.3.1.* and where there is ſuch prophaneneſs *it is ſeldome without Perſecution* alſo, for the evil Servant, *Mat.24.49.* is ſaid to ſmite his fellow Servants, and to eat, and drink with the drunken, *pictos agnos adorant, vivos devorant*, as he ſaith of the Papiſts. And when ſinners are bound in ſo many black Fetters and Chains of darkneſs, how hard a thing is it to break them off, by true repentance?

3. *When men are given up to Idolatry, or to any other ſin, by ſuch a judicial act of God, it ſo deludes the mind, and darkens the underſtanding, that it is impoſſible to faſten a Conviction upon them*, they will never believe, nor be perſwaded that this is the ſin for which God Smites, and if no Conviction, no repentance. The Jews thought, *Jer.44.18. Since we left off to burn Incenſe to the Queen of Heaven, and to pour out drink offerings to her, we have wanted all things, and have been conſumed by the Sword, and by the Famine*, whereas the Prophet tells them, becauſe you have burnt Incenſe, therefore this evil is happened unto you, but they would not believe him: And juſt ſo the Papiſts, oh, ſay they, It was never good world ſince the old Religion was put down, and ſince we left the holy Catholick Church of *Rome*. And I have heard of ſome *Lutheran* Miniſters

after

after the late Wars and deſolations of *Germany*, who have concluded and thought that the Reaſon of Gods wrath againſt them was the pulling down of Images. And there be ſome in like manner at this day, that aſcribe all the Warrs and Troubles, and evils of the late times that have paſſed over theſe Nations, to the pulling down of Biſhops, and Ceremonies; whereas it was indeed the old Sins of *the Biſhops and that party*, their adulterating and corrupting the worſhip of God with Popiſh Innovations, Their violence and Perſecutions of Gods faithful Witneſſe and Servants; that was the chief procuring cauſe of all the plagues and judgements that have come upon the Land.

4. *A mans Repentance is never true till it be proportionable to the nature of his Sins.* It is not enough for men to leave theſe Sins, but they muſt alſo loath themſelves in their own ſight for all their abominations, becauſe that I am broken with their whoriſh hearts, which go a whoring after their Idols, as the Lord there ſpeaks, but how hard is it to get ſuch a ſelf-loathing, ſelf-abhorring frame of Spirit, not only to ſee that it is a Sin, but to ſee the exceeding vileneſs of it, and to loath it as God loaths it, to hate it as God hates it. I have Inſiſted the longer upon the Reaſons of the point, that you may ſee the hainous nature of this Sin, that *it is no light thing to break the ſecond Commandment.* Theſe are the Reaſons of the point, I conclude with a few words of Uſe. *Ezek. 6. 9.*

Uſe I. *This Doctrine Condemns and caſhieres at once all the Ceremonies, and whatever other Inventions of men have been introduced into the worſhip of God by the Spirit of Anti-Chriſt, and retained, and continued by ſome reforming Magiſtrates, who have made but incompleat and imperfect Reformations.* As who knows not, that almoſt all the Ordinances of Chriſt have been polluted and corrupted by them. The Goſpel might not be preached without a Surplice, nor Baptiſme adminiſtred without the ſign of the Croſs, So likewiſe kneeling at the Sacrament, bowing to the Altar, and to the name Jeſus, Popiſh holy dayes, holineſs of places, Organs and Cathedral Muſick, The Books of Common prayer, Prelacy or Church Government by Biſhops. Theſe things are no better then this brazen Serpent was. And therefore if this was a *Nehuſtan*, ſo are all theſe. They are nothing elſe but *reliques of Popery* and *remnants of* Baal, and therefore when the Kingdome of Chriſt is come, they ſhall periſh from off the Earth, and from under theſe Heavens. See the ſecond Sermon.

Uſe II. *Direction to Rulers and Magiſtrates, and to you all in your prayers for them,* Let Magiſtrates imitate this Example of *Hezekiah*. It ſhould awaken them to their Duty. *Be wiſe now therefore, O ye Rulers, be inſtructed O ye judges of the Earth, and* know, that it is your duty to promote

promote the purity of Gods worſhip, and to protect his people and Meſſengers, It is a thing impoſſible to keep in with both ſides, both with Perſecutors and Sufferers, but therefore it will be your wiſdom, and the beſt and ſafeſt way to be on Gods ſide, and let *Baal plead for himſelf*. But becauſe I ſee but few of them here, I ſhall direct my ſpeech only to the people of God here preſent, you may ſee from hence, what Prayers to make, and what Requeſts to put up for thoſe whom God by his Providence hath ſet in Authority over you, pray that God wou'd give them reforming Spirits; and for the King, that God would make Him another *Hezekiah* to remove the High places, and to cut off the remnants of *Baal*, that he may traſt in the Lord, and keep cloſe to his Word; and that the Lord would be with him, and proſper him whitherſoever he goeth, as he will certainly do in this way of Integrity to Religion, and to the work of Reformation.

Uſe III. *I Conclude with that word of Exhortation wherewith the Apoſtle John concludes his firſt Epiſtle, Little Children keep your ſelves from Idols, Amen.* 1 Joh. 5. ult. And it is *Pauls* Exhortation alſo, *1 Cor.* 10 14. *wherefore my dearly Beloved, flee from Idolatry*. Remember what you heard in the Reaſons of the point concerning the greatneſs of this Sin, and how jealous, and ſevere the Lord is againſt theſe violations of the Second Commandment, and Conſider alſo theſe four words.

1. *It hath been the great deſign of Satan in all times, and Ages, to deſtroy and to corrupt the worſhip of God*. And if he cannot perſwade men to be down right Athieſts, he labours then to drive them into the other extream of Superſtition, if he cannot prevail with them to caſt of all the worſhip of God altogether, then he tempts them to worſhip him in a wrong way, to worſhip the true God Superſtitiouſly. What was the great ſin amongſt the Jews? was it not this? ſo likewiſe amongſt the old Heathens and Pagans, and amongſt the Papiſts at this day. And what is the great deſign and work of Chriſt at this day? but to bring forth his worſhip into purity, that the new *Ieruſalem* may come down from Heaven; This therefore Satan is moſt induſtrious to countermine and fight againſt, Therefore be ſober, be vigilant againſt this Sin, becauſe your Adverſary the Devil is ſo watchful to inſnare you.

2. *It will be varniſht over with fair colours, and plauſible pretences*. The whore of *Babylon* gives the wine of the filthineſs of her Fornication in a golden cup, *Rev.* 17 4. The Devil in his actings againſt the Church in the Times of the new Teſtament, He did appear at firſt almoſt like himſelf in the ſhape of a great *red Dragon*, in *the Roman Pagan Empire*: But when *Michael* and his Angels overcame, and overthrew him

im in this appearance *Rev. 12.* Then he puts on a new Vizard, and appears in another shape, *Chap. 13.* but still pursues the same design though under new pretences, and by other Instruments, *viz.* by *the Church and Pope of* Rome. For he hath made it his business, ever since the time of *Constantine* to revive the old Heathenish Idolatry under other names, that whereas before they worshipped the Devil under the names of *Jupiter and Apollo*, now they commit the same Idolatry, & worship the same Devil still, but under the names of Popish Saints; now it is not *Jupiter and Apollo* any more, but *Saint Peter, and the Virgin Mary*, and the *Vicar of Christ*, & the *holy Catholick Church of* Rome. Thus doth that Harlot paint her face: So the *Prelatick Superstitions* at this day are painted over with those glozing pretences of *Antiquity, Fathers, Councils, Order, Decency, Edification, the peace of the Church*, and such like.

3. *If once you begin in a way of Superstition, you will never know where to stop or stay*, nor where to make an end, but you will multiply your Idols, and increase your Altars, and grow worse and worse. For *evil men and Seducers shall wax worse and worse.* It is the nature of all sin, but of this in a especial manner, as it is in bodily uncleanness, when men are given up to that lust, they are insatiable, and work all uncleanness with greediness, so it is in this sin of spiritual Whoredome, it is an endless sin. If you do but wear a Surplice for peace sake, why not as well admit the sign of the Cross in Baptism, or bow to an Altar, and in a little time you will find that the same Reason is as strong for bowing to an Image, to a Crucifix, and why not as well say Mass too, for the peace of the Church, and then at last swallow down every thing, Submit to the Pope, worship the Beast, and so be damned and go to Hell, and all for the peace of the Church. Oh! there is no end here, when a man is once going down the Hill in a way of Carnal Complyance and Superstition, he will never cease; but like a man that is tumbling down a steep Hill, cannot stop, till he come to the bottom, to the very bottom of the pit of Popery. All the abominations of Anti-Christ came in by degrees, the four first trumpets were so many steps of degrees of the rise of Anti-Christ, and then in the fifth, he appears upon his Throne with open face, as the Angel of the bottomless pit, and as an *Abaddon*, as a destroyer and Son of perdition, with all his *Frogs and locusts* about him, with all that Anti-Christian *Popish Clergy*, acting under him and for him, *Rev. Chap. 8. Chap. 9.* It is observed in the Histories of the Idolatrous Kings of Israel, that those in succeeding Times were worse than their wicked Predecessours: *Jeroboam* he that made *Israel* to sin, He did but *set up the two Calves at Dan and Bethel*, but *Omri* went beyond him,

2 Tim. 3. 13.

for it is ſaid, He did worſe then all that went before him, *1 King. 16. 25.* we read of *the Statutes of* Omri, *Mica. 6. 16.* ſo that *Omri* did enact, and eſtabliſh Iniquity and Idolatry by a Law; But his Son *Ahab* was worſe then He, for as *if it had been a light thing for Him to walk in the Sins of* Jeroboam, *he did ſet up all the worſhip of* Baal, *1 King. 16 30, 31, 32, 33.* Hence the faithful Servants of the Lord have been exceeding wary and watchful againſt the leaſt appearances and beginnings of Idolatry. One of the Ancients (*Baſil* as I remember) when the Heathen Idolaters had put Incenſe into his Hand, and offered to ſpare his life, if he would but throw it in, or let it fall into the Cenſer, he choſe rather to burn his Hand and looſe his life, then to Commit that ſeeming little ſin; which brings me to a fourth Conſideration.

4. *Remember this for ever, that it is better to ſuffer then to ſin.* A man had better ſuffer, better dye, then ſin. And therefore if Superſtition be a Sin, be wiſe for your ſelves, and chooſe the greateſt affliction, rather then the leaſt Sin. Thou that ſayeſt in thy heart, life is ſweet, and thou art loth to ſuffer, loth to dye; I tell thee, It were better for thee to be caſt into priſon, into the deepeſt-darkeſt-Dungeon. It were better for thee to be burnt at a Stake, or to be hanged upon a Tree, then to ſin againſt thy Conſcience. *Hooper* that bleſſed *Martyr* (*q*) when one aſſaulted him with this Temptation, *death is bitter, life is ſweet*, He replied, *but death eternal is more bitter, and life Eternal is more ſweet.*

(*q*) Fox vol. 3. p. 113.

5. *Suppoſe the worſt that can be ſuppoſed, Suppoſe that ſad time of ſlaying the witneſſes be not yet accompliſhed*, as indeed it is a great Controverſy, one of the greateſt in this Book, whether it be, or no; it is the judgement of very great Interpreters, that it is paſt, but Suppoſe there be ſome further accompliſhment of it yet behind, as it may be hopefully conceived that it ſhall not be ſo great a ſlaughter as the firſt, and that the rage of the Anti-Chriſtian party ſhall not be able to prevail and proceed ſo farre as then it did, for the Kingdom of Anti-Chriſt is decaying, and the Kingdom of Chriſt is riſing; So it is certain, that the time will not be long, for it ſhall be but *three dayes and an half*, Rev. 11. 11. Let the *Prelates and Prelatick Perſecutours*, take notice of it, ſuppoſe you ſhould prevail for a time, and ſuppoſe Prelacy ſhould get up again, yet it will not be able to ſtand, but after three dayes and an half, that is to ſay, after a little ſhort time, it will fall and periſh. *The Lord will then caſt you forth again, and that for ever, ſo as to make a full end of you!* And therefore let the people of God bear up, and be encouraged in the Lord, for *the Lord will ſpeedily riſe, and have mercy upon Sion*; the Kingdom of Chriſt is coming, and the wheels of his Chariots haſten, he will ſpeedily

speedily appear to your joy, but they shall be ashamed.

Quest. *But what shall we do to prevent that Inundation of Idolatry and Superstition that seems to be flowing in upon us?*

Answ. If any thing will do it, those Ancient weapons of the Church, *preces et lachrimæ*, prayers and tears will do it, or at least you shall thereby deliver your own Souls.

1. *Be much in prayer, ye that are the Lords Remembrancers, keep not silence, give him no rest, till he arise and make* Jerusalem *a praise in the Earth.* Pray against these things, and that God would put his bridle in the jaws of Persecutours, and his Hook in their nostrils, that the Lord would look upon all the Hoast of them thorough the Cloud, and knock off their Chariot wheels, that they may drive heavily in all their designs against the Lord Jesus, and that *Prelacy*, which is *the Image of that Beast the Papacy*, may never be restored again in these Nations, but that God would keep it down for ever in that grave in which it hath been buryed for these twenty years together; and if such things begin to reappear, pray them down again into *the bottomless pit from whence they came*, and be earnest with God for those in Authority, that he would give them reforming Spirits, and for your Ministers, that Christ would *hold the Stars in his right hand*, and give them both wisdom and Courage, that the Truth may have no disadvantage by us in any thing, as also for your selves and your posterityes after you, that the Truth of the Gospel, and the purity of Gods worship may continue with you; It concerns you at such Time as this, to be much in prayer, and when the Lord shall build up Sion, *he will regard the Prayers of the destitute*, Psal. 102. 16, 17. Isai 62. 6, 7.

2. *Be much also in mourning and humiliation, that Gods bottle may be filled with tears.* Is there not cause of mourning for the sins of the Times? the deluge of prophaneness, as if Hell were brok loose, *the abominations in the midst of* Jerusalem, which they that *mourn* for, shall be *Sealed with the mark of God upon their Foreheads*, that they may be preserved at least with spiritual Preservations in Times of common Calamity, when publick sins are visited with publick judgements; and hast thou not also Sins of thine own to mourn for? Ezek. 9. 4. Rev. 7. 3. and 9. 4.

Is there none of you that may say with *Paul*, I *was a Persecutour a blasphemer*, I was an Idolater, and a desperate Superstitious wretch, Crossing and Cringing, and bowing down to the stock of a Tree? *but now you have obteined mercy*; or if kept from those gross abominations, yet have you not been careless and bold with lesser evils? Have you been solicitous to know the mind of Christ in these points? *tell me where thou feedest?* have you made inquiries for the way to Sion? *they shall ask the way*, Cant. 1. 7.

way to Sion, going and weeping as they go, Jer. 50 5. Is there no guilt upon thee, as to barrenneſs of Spirit, and unprofitableneſs under pure Ordinances which you have long enjoyed in this City? you have had the Goſpel preached, and the Ordinances of Chriſt diſpenſed amongſt you in power and purity, without the mixtures of mens Inventions; but now the Lord threateneth *to remove the Candleſtick*, to deprive you of former mercies, and ſo to enter into judgement with you for your unfruitfulneſs under them. Oh! Conſider of it.

You have had pure worſhip, holy Ordinances, but Carnal Common hearts it may be, or if there be a change of ſtate, as I know through grace there is in many of you, yet *they that are planted in the houſe of the Lord*, ſhould *grow in grace, and be very fruitful, and flouriſhing*, Pſal. 92. 13, 14. but hath your growth been proportionable to the diſpenſations of light and life that you have had, if not, go home, and mourn before the Lord for this Sin, who knows, but he may yet repent and return, and continue his wonted gracious preſences with you?

The End of the firſt Sermon.

THE

THE SECOND SERMON
Witneſſing more particularly againſt the Ceremonies of the Church of ENGLAND.

The Text, 2 *King.* 18. 4.

And he removed the High places, and brake the Images, and cut down the Groves, and brake in pieces the brazen Serpent, that Moſes had made, for unto thoſe dayes, the Children of Iſrael did burn Incenſe to it, and he called it Nehuſhtan.

THE Doctrine as you may Remember, was this,

That it is a thing very right, and pleaſing in the ſight of God, when the ſin of Idolatry and all the monuments of it, all the remembrances and remainders of it, are quite deſtroyed and rooted out from among ſt his people.

This Truth hath been opened and largely proved upto you from many Scriptures: and partly alſo applyed; but not to repeat the Truths formerly delivered, there was one Uſe which then we did but mention, but ſhall now proceed (in the help of Chriſt) to finiſh it. It was this,

This Doctrine Condemns and Caſhiers at once all the Ceremonies, and other Corruptions, and Inventions of men which were introduced and brought into the worſhip of God by the Pope, in the time of Anti-Chriſtian bondage and darkneſs, but they have been continued by ſome reforming Magiſtrates, who have made but incompleat and imperfect Reformations. They are commonly known, and recommended by this name, *the Ceremonies of the Church of* England, the Doctrine whereof *in the nine and thirty Articles*, is generally owned by good men as ſound and good, but the worſhip hath too much of the old leaven of popiſh Corruptions unpurged out. I ſhall firſt give you ſome generall grounds and Arguments againſt them. Secondly, ſpeak to the chief of them more particularly. *Iſta deſcendantur.* Thirdly, Anſwer Objections, and then cloſe up this Diſcourſe with a word of Uſe and Application.

SECT.

SECT. I.

General Arguments againſt the Ceremonies.

FIrſt for general Arguments. waving many other things, my Text leads me to inſiſt chiefly upon this, that *they are Idols againſt the Second Commandment*: They are not directly and immediately againſt the Firſt, for they are uſed as means whereby to honour and worſhip God, the Father, Son, and Spirit, but there may be a *falſe worſhip* offered up to the true God, and that the Ceremonyes are ſuch, that they are Idols againſt the Second Commandment, theſe Reaſons do evince.

1. *Becauſe they are means of worſhip which the Lord never appointed, and which never came into his heart.* There is no ſtamp of God upon them, no ſtamp of Inſtitution, But God will ſay of them at the great day, who required theſe things at your Hands. They are means of worſhip of an High Nature, for they have a great part of the nature of Sacraments in them, For the Patrons of them ſay, *they are neither dead nor dumb, but myſtical and ſignificant, and appointed on purpoſe to ſtir up the dull mind of man to the remembrance of his duty towards God, by ſome ſpecial and notable ſignification, whereby He may be edified*, they are the words of the preface to the *Common prayer Book*. So that as the *Sacraments* have two parts, *an outward ſign, and the inward grace ſignified* thereby, So have the *Ceremonies*. The *Surplice* ſignifies the whiteneſs of purity and Innocency that ſhonld be in Miniſters: The *Sign of the Croſs* ſignifieth that they muſt not be aſhamed of the Croſs of Chriſt, and ſo all the reſt have ſome pretended ſpiritual ſignification annexed to them, yea they are not only pretended to be *ſignificative*, but *effective* alſo, *to edify, to ſtir up a dull and dead heart*, &c. which brings to mind that ſtrange Anſwer in the Catechiſm of the Common prayer, to that Queſtion? *How many Sacraments there be*, They Anſwer, *two only, as generally neceſſary to Salvation*, viz. *Baptiſme and the Lords Supper*; Implying, that there be other Sacraments alſo, though not ſo neceſſary, which muſt either relate to *the ſeven popiſh Sacraments*, or elſe to theſe *Engliſh Popiſh Ceremonies*, but they are ſuch Sacraments as Chriſt is not the Author of, *Sacraments of mans making*, for the greateſt Patrons and promoters of them, do not pretend a divine Inſtitution for them, but only the Authority of the Church, but if the Second Commandment was given to the Church, as I hope they will not deny, thou ſhalt not make any *graven Image*, or *form of worſhip* to thy ſelf, they are a manifeſt breach of that Commandment.

2. *Becauſe*

2. *Because there is greater weight laid upon them than upon greater things, therefore they are Idols.* As when the Pharisees did prefer Mint and Cummin before the great things of the Law. And the *Traditions of the Elders*, which is in the language of these Times, *the Ceremonies and Canons of the Church*, before the Commandments of God, *Math.* 23. 23 and *Math.* 15. did they not Idolize their own Traditions? And that the Ceremonies are Idols upon this account, is manifest; because the neglect of them is more severely punished then many great Sins against the Law of God, which as it hath been long since (r) objected to them; So the Truth of it is so apparent, that some of their own Writers have the confidence to deny it. Dr. *Burges* instead of denying it, confesses (s) and bewails the violent urging and pressing of Conformity. And at a Metrapolitical Visitation in *Lancashire* in the time of the Bishops, when Complaint was made to *Cousins* the *Visitor* against a godly Minister, that he had never worn a Surplice in all his life; the *Visitor* swore, it had been better for Him to have got seven Bastards, and so proceeded accordingly to silence him, which yet was an orderly and Canonical way of proceeding: and very just and moderate, for it is enacted in the Canons of 1603. (t) *that whosoever shall but declare his difference in judgement from the Prelates in these things, shall be excommunicated ipso facto*; but I need not Insist here, for these Nations have had plentiful and woful experience of it, and it is known to all the world, that these wretched Ceremonies have been the principal Engines and Instruments of Persecution in the Hand of Satan to stop the mouths of Gods faithful Messengers, and to oppress the Witnesses, and obstruct the work of Christ.

r Abridgment except. 2. arg. 3. pag. 39.

s Burges of kneeling. Chap 18 pag 2 Apud Gilloip engl. Pop Ceremonies part 3 pag 48

t Canon 6

3. *They are Idols, because monuments of former Idolatry.* As the brazen Serpent here, might not *Hezekiah* have prohibited the burning Incense to it, but retained the thing it self, and have pleaded, though it was an Idol, yet it is none now; as our *Formalists* use to plead for these old popish Ceremonies? no, for God will *cut off the Remnants of Baal* from this place, the very *reliques of Popery*, Zeph. 1. 4. Although some of these things have formerly been of use in the worship of God by his own Appointment, as the brazen Serpent was, *and lights, oyle, musical Instruments, holy garments for the Priests* under the Levitical Law, yet now the stamp of Institution being taken off, and having been the *Idols* of the Papists, they are *Nehushtans, base things.*

4. *It is a Symbolizing with Idolaters, amongst whom these abominations are continued unto this day.* But this is frequently and severely forbidden in the Scripture: *after the doings of the Land of Egypt, wherein*

ye dwelt, ſhall ye not do, and after the doings of the Land of Canaan whither I bring you, ſhall ye not do, neither ſhall ye walk in their Ordinances, Lev. 18. 3. *Take heed to thy ſelf, that thou be not ſnared by following them, ſaying, how did theſe Nations ſerve their Gods? even ſo will I do likewiſe. Thou ſhalt not do ſo unto the Lord thy God*, where obſerve that he ſpeaks of *the manner of worſhip*, preſuppoſing the true Object, *for every abomination to the Lord which he hateth have they done unto their Gods*, Deut. 12. 30, 31. *Abijah* therefore juſtly reproves the ten Tribes for it, you have made you Prieſts *after the manner of the Nations* of other Lands, 2 *Chron.* 13. 9. And therefore the Lord was very angry with Iſrael and removed them out of his ſight, becauſe they went *after the Heathen* that were round about them, concerning whom the Lord had charged them, that *they ſhould not do like them*, 2 King. 17. 15. And ſhall we then do like the *Papiſts*? there is the ſame Reaſon as to this matter of *Popiſh Idolatries*, as there is of *Heatheniſh*. The Lord will have his people to have no Communication with *Rome* at all, whatſoever our *Popiſh Prelates* may pretend for Union, and Reconciliation with her. The Lord hath ſaid, *If any man worſhip the Beaſt and his Image, and receive his mark in his Fore-head, or in his Hand, that man ſhall drink of the wine of the wrath of God*, Rev. 14. 9, 10.

The Argument doth not depend upon this *Hypotheſis*, neither doth the Queſtion turn upon this Hinge, whether Popery be the worſt or groſſeſt kind of Idolatry, but whether it be Idolatry at all; For we muſt not communicate, nor Symbolize with any kind of Idolaters whatſoever. Neither is it fit to excuſe and extenuate the Idolatry of the *Papiſts*, as the Biſhops uſually do in their pleadings for the *Ceremonies*. For though it may ſeem in ſome reſpects not ſo bad as the Heatheniſh, yet in other reſpects it is worſe, and I find that our Divines generally do ſo judge of it; as *Parker*, and (*t*) *Ames* have ſhewed at large, and amongſt our Divines in this point, ſaith *Ames* we may reckon Dr *Jackſon* (*w*) himſelf, who hath a Chapter of the Identity, or Equivalency of Superſtition in *Rome*, Heathen, and *Rome* Chriſtian. And evident it is that the Scripture ſpeaks of the *Popiſh Idolatry* as the very *Quinteſſence of all Paganiſm* Hence *Rome* is ſtiled *Sodom*, *Egypt*, *Babylon*, as being indeed the very Sea that receiveth into her Channel all the filthineſs of all the Pagans that were before. Hence the Scripture calleth the *Papiſts Gentiles*, Rev. 11. 4. the *outward Court*, the *viſible Church* is given to the Gentiles, that is to thoſe Heatheniſh Idolaters the Papiſts, who did tread down the holy City forty and two Moneths. Neither is there *Canaanite*, *Moabite*, *Philiſtine*, or any other to whom the *Papiſts* are not equal. And as they are

(*t*) Ames Preſh Suit againſt Ceremonies: part 2 pag 515 &c to 531

(*w*) Jackſon orig. of unbelief Cap. 2 and Cap 38

in

in Equipage with former *Pagans*, so likewise with all modern Aliens. The Turk himself being not excepted, who is loosed from the East, to punish them, (*Rev. 9. 13, 14, 15.*) and is not half so much aimed at in the Book of Gods Counsels, which the Lamb hath unsealed to *Iohn*, as they are aimed at. Thus the learned (*x*) *Parker, plus metuendus & cavendus est inimicus* (*y*) (saith *Cyprian cum latenter obrepit, ea est Diaboli astutia ut sub ipso Christiani nominis Titulo fallat incautos.* Therefore what though the Papists call themselves Christians, and what though they have some good things amongst them? So have the *Turks* too, It is not denyed, that the Papists have some Truths and Ordinances amongst them, but the Argument is concerning their Idolatryes and Superstitions, not concerning the Ordinances of Christ usurped by them; but concerning the Idols and Superstitions invented and committed by them in the worship of God. We must not conform our selves thereto, but *say to their Idols, get yee hence.* Judge in your Consciences, Is it fit for the Spouse of Christ to wear the Trinkets and Ornaments of the great Whore? It is a dishonour to Christ, and an hardening to the Papists in their Idolatrous and sinful wayes, so to comply with them. But this may suffice for general grounds and Arguments against the Ceremonies, let us bring them now to a more particular Tryal.

x Parker of the Cross part 1 Chap 1 Sect 25 pag 37

y Cyprian de simplicit. prelator

SECT, II.

A more particular Examination of Ten of the principal Ceremonies and Idols of the Church of England.

I Shall Instance only in these Ten particulars.

1. *The Surplice.*
2. *The Sign of the Cross in Baptism.*
3. *Kneeling at the Lords Supper.*
4. *Bowing to the Altar.*
5. *Bowing at the name of Iesus.*
6. *Popish holy dayes.*
7. *The holiness of places.*
8. *The Organs, or Cathedral Musick.*
9. *The Books of Common Prayer.*
10. Prelacy, or Church Government by Bishops.

desideratur

Which though they are condemned as Idols, by all the former Arguments, yet I Conceive it will be useful, and tend to the further Conviction and discovery of them, to speak to them severally.

I.

The Surplice.

THe *Surplice* with all the reſt of that Popiſh Wardrope of Superſtitious garments, *Hoods*, *Tippets*, *Rochets*, &c For there is the ſame Reaſon of them all, they are all Popiſh Idols, and ancient wayes of Superſtition. For if you look into the ſtory of *Jehu*, you will find that the *Prieſts of* Baal had their *Superſtitious garments* in thoſe times, *2 Kin.* 10.22. and *he ſaid unto Him that was over the veſtry, bring forth the veſtments, for the worſhippers of* Baal. And amongſt the Papiſts, the *Surplice* as ſome have well obſerved, (z) hath been ſuch a *maſter Idol*, that it ſanctifieth as it were all their other Idols; So that without this it is unlawful for them to Officiate. The Lord indeed appointed holy garments for the Prieſts under the Law, but if the Lord had not appointed them, it had been a ſinful and a fooliſh thing to uſe them, and therefore it is ſaid of *Gideons Ephod*, which as it ſeemeth, was made in imitation of the high Prieſts garments, that *Iſrael went a whoring after it, and it became a ſnare to* Gideon *and to his Houſe*, Judg. 8.27 An Ephod is nothing elſe but a garment made partly of Linnen, not unlike a Surplice, but more rich and coſtly. Thoſe garments of *Aaron*, are ſaid to be for glory, and for beauty, *Exod.28.2.* (a) Becauſe they typified and ſhadowed out the beauty of Chriſt, our true high Prieſt, in all thoſe glorious graces of the Spirit of holineſs in him. But when the Sun ariſeth, the ſhadows fly away, and therefore now that Chriſt the body is come, and that Sun of Righteouſneſs ariſen upon the World, thoſe legal ſhadows are done away: and to retain them in theſe Times of the New Teſtament, doth interpretatively deny that Chriſt is come in the fleſh, and therefore there ſhould be no difference between the garments of Miniſters in their holy miniſtrations, and the garments of other perſons, or of themſelves at other times, but they ſhould go in their habit according to the grave and Comely manner of thoſe among whom they live. All the hint the Scripture gives concerning Miniſters apparrel, is only in that word κοσμιος 1 *Tim.*3.2. which implies, that they ſhould be comely, but not the leaſt hint of any different Ceremonious garments to know them by, from other men. And therefore when this Superſtition began to ſpring amongſt the french Biſhops, *Celeſtinus* writeth thus to them, (b) *diſcernendi a plebe vel cæteris ſumus doctrina non veſte, Converſatione non habitu, mentis puritate non cultu*, we are to be diſtinguiſhed from the common ſort by Doctrine, and not by garment, by Converſation and not habit, by the purity of mind, and not Apparrel.

z Dwalphin cram pag 92

a Exod 28

a Aſſ. meth on Exod 28 2

bMr Bright mans diſcourſe againſt Ceremonious Apparel in Ames his Fresſuit part 2 pag 507

I dare appeal to any ſober mans Conſcience, do you think that ever Jeſus Chriſt wore a Surplice, or that *Paul* or any of the twelve Apoſtles did preach in a Surplice? This Argument was alleadged to one in this City, to which the man confeſſed, He thought they did not, but He ſaid, the Reaſon was, becauſe the Church had not then appointed them, to which the other replyed, I will have as good an Anſwer as this from a Papiſt, to believe as the Church believs, the Church is bound to keep to the Word, and if ſhe reject it, the Church plays the Harlot. *John* the Baptiſt had a ſeveral apparrel, *Matth. 3. 4.* As *Elijah* alſo had before Him, *2 King. 11.8.* but he had a ſpecial diet alſo, locuſts and wild hony, and therefore by this Argument Miniſters muſt have a ſeveral diet alſo from other men, as well as a diſtinct Apparrel. (*c*) But *John* was an extraordinary perſon, and the Lord would have him and his Miniſtry differenced from others, and the extraordinarineſs of his Miniſtry ſet forth by theſe things, that the people might be the rather moved to enquire of his Office whom they ſaw vary ſo much from the Common Cuſtome of other men; neither did he wear gorgeous and coſtly apparrel, but courſe and mean, and therefore it doth no way ſuit the caſe in Hand, unleſs the Biſhops will exchange their Surplices for raiment of Camels hair, and their Canonical girdles for a leathern girdle, &c. And it is of like weight to alleadge the Angels appearing in white, of which the Surplice, is but a ridiculous and as Dr. *Ames* fitly calls it (*d*) *an apiſh Imitation*, for by the ſame Reaſon Miniſters ſhould wear Feathers, becauſe the Angels are deſcribed with wings, to ſhew their ſwiftneſs and readineſs in execution of their Office. The wearing of a *white* garment *in old time* was nothing elſe but a more comely apparrel, ſuch *as black is now*, with us: After times having betaken themſelves to darker Colours, as more grave and modeſt, and therefore that Colour would be light, and Stage-like with us, which was grave and honourable with them.

(*c*) Mr Cartwrights 2nd reply pag. 28

(*d*) Ames Fresh Suit part 2 pag. 192

Objection, *better preach in a fools Coat, then not preach the Goſpel;*

Anſw. If this ſaying be weighed in the ballance of the Sanctuary, it will be found to be more pleaſing then ſolid, more plauſible then weighty. For the Rule is clear, *we muſt not do evil, that good may come thereof*, Rom. 3.8. but it is an evil thing, and a ſin to preach in a fools Coat, therefore we ought not to do it, no not for that good end to enjoy the liberty of our Miniſtry. But how may that be proved that it is a ſin? why thus. To do any thing in the worſhip of God that is not decent is a ſin, for the Rule is expreſs, *1 Cor. 14. ult. Let all things be done decently and in order*, but to wear *a fools Coat* is not decent, but ridiculous; therefore it is a ſin to do it in the worſhip of God, and much more to wear *a Surplice*, which

which is fitly called a fools Coat indeed, being as bad, yea, worse. For a fools Coat is only a breach of the rule of decency, but a Surplice is both ridiculous and Superstitious too, It is both a breach of the rule of decency and of the second Commandment, and therefore it is worse then a fools Coat. But we are not to break the least Command for the greatest good. And such Ministers as are silenced upon this account, it is not they that do forsake their Ministry, as is most unchristianly and reproachfully said by some, but they are forced from it, and are driven into Corners by plain force and violence. For if men will not suffer us to preach but upon such hard Conditions, that we must break Rules, and Sin against our Consciences if we will preach, it is all one as if they should absolutely hinder, for we must not purchase the liberty of our Ministry at such a dear price, though it be such a precious Ordinance, and so great a mercy to enjoy it. *A man had better never preach a Sermon all his dayes then part with a good Conscience for it.*

And it is not only a few *Puritans* or *Fanaticks* as they are now termed, that are so nice and so precise, as to dislike the wearing of a Surplice. For those good men who have been over-borne by this Objection, yet their undistressed judgements were against it. For they did *conforme* to it with grief, and as their burden, and because their judgements were distressed by the persecutions of those times, between these two, either to conforme, or not to preach. And in the Book of Martyrs you will meet with many remarkeable Testimonies of those faithful witnesses of Christ, who loved not their lives unto the death, you will there find a great cloud of Witnesses against these smaller things as some account them, Mr. *Rogers* the Proto-martyr of all that blessed Company that suffered in *Queen Maryes* time; He told them in an holy scorn, *(d) that he would not wear that foolish attire, unless the massing Priests were made to wear upon their sleeves a Chalice with an Host upon it, that there might be a manifest difference between the popish Priests and the Ministers of the Gospel.* *Bucer* also did refuse to wear a *square cap*, and gave this Reason for it, *(e) because his head was round.* *Philpot* (*f*) in *Queen Maryes* time would not come to the *Convocation* in a *long Gown*, and *Tippet*, as all the popish Clergy did, for which they did threaten to turn him out of the Convocation; *Hooper* in King *Edwards* dayes, did earnestly testifie against them, upon which occasion Mr. *Fox* complains (*g*) that notwithstanding the Reformation begun, they used to wear such garments and apparrel as the Popish Bishops were wont to do, which he calleth *player-like Apparrel*. And *Rialy* who was at that time a great stickler for it, God gave him repentance for it, when He was in prison, in so much that he wrote a letter to *Hooper* about it,

(d) Fox. Acts and monum. vol. 3. pag. 131. edit. 1641.
(e) Dideclav. Altar Damasc. pag. 891.
(f) Fox vol 3 pag 29 col 2
(g) vol 3 pag 146 147

it, wherein he bewails the former ignorance and rigor of his Spirit, and confesseth it was his own weakness and simplicity that jarred with *Hooper's* wisdom in that matter, And in another place there is mention made of one *Blumfield* a cruel Persecutor, who did threaten a good man, one *Symon Harlestone* to put him to the Officers, because He did wear no *Surplice*, when he *said Service*; and hereupon Mr. *Fox* who wrote the Book of Martyrs, hath these words (*h*) *wherefore it is pity such baits of Popery are left to the enemies to take Christians in, God take them away, or else us from them. For God knoweth they be the cause of much blindness and strife amongst men.* And Mr. *Thomas Becon* in his works printed at *London, cum privilegio, 1562.* expresseth himself thus, (*i*) *wherefore in my judgement it were meet and convenient that all such disguises of apparel were utterly taken away, for as much as it is but the vain Invention of man, and hath been greatly abused of the massing Papists. For what hath the Temple of God to do with Idols, what Concord is there between Christ and Belial, what have the vestments of a popish Altar to do with the Table of the Lord Christ?* Moreover the *Canons* of 1571, forbid the *gray Amice* or any other garment defiled with the like Superstition, (*k*) but this Reason reacheth the Surplice, and therefore the equity of that Canon excludes it, though the letter do not. Finally, the Bishops are bound to the use of a *pastoral staff* by King *Edwards* book, to which the statute of *Elizabeth* referreth, but in this they transgress themselves, and therefore with what Conscience, yea, with what fore-head can they smite their fellow Servants for a lesser matter?

h vol 3 pag 909 col 2 line 60

i Becon Catech pag 484 apud quench Sole pag 110

k Vide Didoclave pag 897

II.

The Sign of the Cross in Baptism.

THis is another *popish Idol*; for it is a thing which the Lord never commanded, and which never came into his heart. It is a manifest adding to the Institution, and the Arguments that are usually brought against other Popish Corruptions, against *oyl, cream, salt, spittle*, &c. will hold as well against *the Cross*. Nay more may be said against this, then against some of those. For *oyl* formerly was of some use in the worship of God, which *the Cross* never was; and *oyle* was never Instrumental to any cruelty of man against the Lord Jesus Christ, as *the Cross* was. If a Child should love and kiss the knife that cut his Fathers throat, or worship the Gallows on which his Father was hanged, you would say, he were an ungracious Child, or else a meer fool, for nature and Reason would teach

him

him rather to detest it. But then what shall we think of the *Papists* and others, who thus *Idolize the Cross*, upon which Christ was crucified, why is not as much honour due to the Spear that pierced him? and to whips, and nails, and thorns? why may they not as well worship *Iudas* who betrayed him? and why may we not by the same Reason take a thorn when we baptize a Child, and give it two, or three pricks in the forehead, to shew that it must suffer for Christ? for Christs head was crowned with thorns, we may do this with as much Reason, and with as good devotion for (*l*) ought I know, as Sign it with the Sign of the Cross. I have read of some who were wont to use bread and Cheese in the Lords Supper, called *Artotyrita*, and there is as much Reason for this, for ought I know, as for the Cross in Baptism; If the Churches Authority be all that can be said for it, if there be no other Reason for it, as indeed some pretend that this is enough; The Church then may do things which she can give no Reason for, and we must yield blind obedience to her dictates, and so pin our faith as the Papists would have us, upon the Churches sleeves.

l. Epiph. heres 49 Apud Parker of the cross p. 1 pag. 103

It is true, the Scripture speaks honourably of the Cross of Christ, *God forbid*, (saith *Paul*) *that I should glory in any thing save in the Cross of our Lord Iesus Christ, whereby the world is crucified unto me, and I unto the World*: but by *the Cross of Christ* is meant *the death of Christ*, for it is by the death and Sufferings of Christ that our lusts are crucified, and not by the Cross of wood. As when the same Apostle saith, *the preaching of the Cross, is the power of God to save Souls*, 1 Cor. 1. 18. it is not meant of *a woodden Cross*, nor yet an aery, or watery Cross, but the preaching of Christ crucified, as he explains himself, *ver. 23, 24*. Is any man so blind as to think that the great Apostle made it the great work, and buisiness of his preaching to cry up the Cross of wood, which was nothing else but the instrument of mans cruelty against our Lord Jesus Christ? And therefore as Mr. *Parker* shews (*m*) *it ought to be as odious to us as is the Gallows to a child on which his Father was hanged*. And in that learned Book of his, a Book which the Bishops durst never undertake to Answer, he hath proved that this by some so much applauded Sign of the Cross, *is a sin against all the Ten Commandments, and a breach of the very letter of the Second Commandment*, being an Image in use religious of mans devising, and taken from the Brothel house of Gods greatest enemy, (*n*) yea, amongst all the Signs of *Rome*, there is not a more gross and dirty Harlot. He shews that (*o*) it is the greatest Devil amongst the Idols of *Rome*. For it is adored by the Papists (*p*) as a distributer both of temporal blessings, and heavenly graces. It is supposed by them to (*q*) bless, to convert sinners, to wrok miracles, to save all that are marked with it, to sanctifie

Gal. 6. 15.

m. Parker of the cross part 1. pag. 82

n pa. 104

o pa. 59

p pa. 5.

q pa. 45.

and

and consecrate the water of Baptism, to make it effectual to procure reverence unto Baptism, to put us in mind of our vow therein, to fortify and strengthen us against temptations, to drive away the Devil, though as he saith well, (r) this pretended use of it against the Devil is no better then a straw to run at Tilt with. But what higher and greater things then these can be said of any Ordinance of Christ? But instead of these glorious effects, it hath done a world of mischief, as much I do believe as ever any Idol did. For God hath accursed it to be a snare, and so it hath proved accordingly. (s) It hath shed much precious blood, which the Earth will not Cover, (t) And it is conceived by very learned men, that the Sign of the Cross is that special mark of the Beast, *Rev. 13. 16.* But all our Writers do consent, that the Ceremonies of the Romish Church, are a part of the mark of the Beast, of which Ceremonies, the Cross is chief. And shall such a principal badge of Popery? such an Ensign of Anti-Christ, such a Trophee of Anti-Christ, his Conquest and desolation of the worship, and Churches of Christ be retained and continued amongst Protestants? shall we suffer such a mark of the Beast to be set upon our Fore-heads, and upon the Fore-heads of our Friends and Children? *God forbid.* They may be the Instruments of Christ to eat the Whores flesh, and to burn her with fire, and shall they wear the Whores mark? I say again, *God forbid.* The Idolatry of this Ceremony is so gross and palpable, that some, who have made a Shift to swallow down almost all the rest, the very *Organs* and all, yet they have stuck at this, they have not been well able to digest the Cross in Baptism.

r p. 132.

s Ibid. part 2. page 60, 61

t Napier in Rev 13 16 and propos 31 Dr Layton Sions plea against Prelacy page 102, 103 parker of the Cross part 1 Chap 3 Sect 6 page [illegible]

III.

Kneeling at the Lords Supper.

THis is *an Idol* too, for it is contrary to the Institution, & to the second Commandment: Christ and his Apostles did use a *Table gesture*, and therefore so should we. For it is said, whilest they did eat, *edentibus illis*, Math. 26. 28. Mark. 14. 22. But if whilest they did eat, then also whilest they did sit, for these two are conjoyned, *Mark. 14. 18. whilest they sate and did eat*, and though they did not sit upright, but with leaning, yet it was the *Table gesture* then used in Feasts and Banquets; and (u) if we sit according to the Custome of the Country where we live, we imitate aright, and it were apish imitation to sit otherwise, as it is indifferent to use white wine, or red, the wine of *Iudea*, or the wine of *France*.

u perth. Assembly proceed [illegible]

Objection, *But we may pray in the act of receiving, therefore we may kneel.*

Anſw. Kneeling is not the only prayer geſture, for the publican ſtood and prayed, *Luk. 18.13. Though* Moſes *and* Samuel *ſtood before me*, Jer. 15.1. The Prophet *Elijah* as it ſeemeth ſate, *1 King. 18.42.* neither is prayer the principal exerciſe of the ſoul in the act of receiving, but rather meditation, the eye not only beholding, but the mind attending upon the Sacramental Elements and actions, making preſent uſe of them by meditation, upon the Analogy between the Signs, and the thing ſignified, in which, though the (*w*) ſoul may ſend up ſhort Ejaculations, and darts of prayer to Heaven, to ſtrengthen her own weakneſs, yet this need not take her off from her principal work of meditation and application of the things repreſented in the Sacrament, neither doth Ejaculatory Prayer require any change of geſture.

w Perth. Aſſemb. page 52

Objection. *But no geſture can be too reverend, great and reverend, dreadful myſteries,* (ſaith one) *muſt be received with great and dreadful humility of Soul, and humiliation of body.*

Anſw. Groveling upon the ground with their faces in the duſt, is a more forlorn, dejected poſture then kneeling. And therefore by this Argument they ought not to kneel, but rather to hide their faces in the duſt. But the Apoſtle condemns *voluntary humility*, Col. 2.18. for it is no true humility, but hypocriſy and Superſtition diſguiſed with the name and vizard of humility. It is groſs hypocriſy for us to pretend to more holineſs, reverence, and devotion in the act of receiving then Chriſt himſelf, or then the Apoſtles did, when Chriſt himſelf was there bodily preſent with them, (*x*) we muſt follow the Example of Chriſt and his Apoſtles, except where they had ſpecial Reaſons, which do not concern us: for the Apoſtle alleadgeth the Inſtitution againſt all abuſes, *1 Cor. 11.23.* and he propounds to us for imitation the Example and Cuſtom of the primitive Churches, for thoſe Churches were intended by Chriſt as patterns to ſucceeding Ages, *1 Cor. 11.16.* and *1 Cor. 14.33.* and *1 Cor. 16.1. 2 Tim. 3.14.* there is ſometimes in Superſtitious perſons a *legal bondage*, and ſlavery of Spirit, and this they take to be *dreadful humility.* But a Spirit of Adoption is more ſuitable to the Sacrament, then ſuch a legal Spirit, and obedience is the beſt humility. That which comes neareſt to the Rule and to the Inſtitution, is the beſt and humbleſt way, and moſt accepted of the Lord. *Peter* it is like, thought himſelf very humble, when he ſaid to Chriſt, *thou ſhalt never waſh my feet*, but it was a fooliſh and proud humility, and Chriſt reproves and checks him ſharply for it: therefore let *kneelers* take heed of ſuch deceitful, proud humility. It is

x Perth. Aſſemb. page 37

the

the manner of all Feaſts and Banquets, even when Subjects are invited to a Princes banquet, they do not uſe to kneel while they are eating, but they ſit down with Him, as *David* and *Jonathan* did at King *Sauls* Table. The Sacrament of the Paſsover was an holy Supper, and yet they did not kneel in the act of Receiving, though the Paſchal Lamb was ſlain in manner of a real Sacrifice, and the ſlaughter of Beaſts, and the ſhedding of blood was more dreadful then the pouring out of wine, but yet they were not wont to kneel at the Sacraments, and Sacrifices of the old Law.

It is a dangerous *Symbolizing* with the papiſts, who kneel before their *breaden God*. It gratifies and hardens them, by giving Countenance to that Error, but grieves and offends many a precious Saint. And indeed it was the opinion of *the bodily preſence* that brought in this Cuſtom of kneeling, and to deny that, and yet to kneel, is ſuch a piece of Idolatry and Contradiction that *ſome of the Papiſts profeſſed that they would be torn in pieces with wild Horſes, rather then do it, if they did not believe that Chriſt is there bodily preſent.* *Coſterus* the Jeſuite confeſſeth, that if the ſubſtance of bread remain, *the Idolatry of the Papiſts* (z) *is more intolerable then the Egyptians was, in worſhipping of an Ox, or a Crocodile.*

z Coſterus Enchir. Cap 8: apud Ames Preſh Suic part 1 pag 521

And it is a going backward in Religion, for the firſt Reformers in the very dawning of the day did reject this Popiſh practiſe. (a) Mr. *Knox* one of the firſt and chief Inſtruments of the *Reformation* in *Scotland*, calls *the Croſs in Baptiſm, and kneeling at the Lords Supper, diabolical Inventions*, and being demanded by the Council of *England*, why he did not kneel? He anſwered, *becauſe Chriſts action was perfect, and it was ſureſt to follow his example*, and when they ſaid, they were ſorry to find Him of a mind contrary to the Common order, He replied, *and I am ſorry that the Common order is contrary to Chriſts Inſtitution.* And in *King Edwards* time, in thoſe firſt glimmerings and breakings forth of light, there is this Rule in the Book of Common Prayer, ſet forth in his Time, *Anno* 1549. *as touching, kneeling, knocking the breaſt, and other geſtures, they may be uſed, or left, as every mans devotion ſerveth*, which was a very neceſſary Indulgence for tender Conſciences. And ſhall we be more violent in theſe Times of greater light, when we ſhould be more tender, more light ſhould work more love.

a Reexam of 5 Articles of Faith page 1, 2

b Book of Common Prayer anno 1549 fol 157

IV.

Bowing to the Altar, and ſetting the Communion Table Altar-wiſe, &c.

THis groſs Popiſh Idolatry, after the *Prelates* had Contended and ſtriven for it ſeveral years, was at laſt enacted and eſtabliſhed by them in their laſt *Canons* in the year 1640. And it was the Immediate forerunner of their deſerved ruine, for by this peſtilent Innovation they did bring back the work of Reformation, not only as the Sun in *Abaz* his dial ten degrees, but almoſt an hundred years backward. For this groſs piece of Popiſh Idolatry was put down by *King Edward* the ſixth in the year 1550, even in the dawning of the day, in the very beginning of the Reformation, as you may ſee in the [d] Book of Martyrs. But ſeeing the *Prelates* are ſo *madd* upon it, to *Conjure* it up again from the grave, and from the *bottomleſs pit*, we muſt therefore a little enquire into it. Their late Contentions and Perſecutions for it, have occaſioned large and learned diſputes againſt it, but of all that hath been ſaid, or might be ſaid againſt it, I ſhall mind you only of theſe ſix things.

c Canon 7.

d Fox Acts and Mon. vol 2 page 69.700

Conſider. I.

THat *the Communion Table is not an Altar*, you will find in the [e] Book of Martyrs, ſix Reaſons given by that reforming *King Edward* the ſixth for the proof of this Aſſertion. I ſhall but offer to you three Reaſons briefly to evince it.

e Fox ibid. page

Reaſ. 1. *Becauſe the Scripture calls it a Table, but not an Altar*, and we ought to ſpeak as God and Chriſt hath taught us of his Ordinances, *1 Cor. 10. 21. Ye cannot be partakers of the Lords Table, and of the Table of Devils*, Luk. 22. 21. *the hand of him that betrayeth me, is with me on the Table.* But *Chriſt* himſelf is our *Altar*, as in that Text, *Heb 13. 10. we have an Altar whereof they have no right to eat that ſerve the Tabernacle.* By the Altar is meant Chriſt, and to eat him, is *fructum paſſionis percipere, et ipſi tanquam Capiti incorporari.* If they will needs have it to be meant of an Altar of Stone, as the Jeſuits and Prelates pretend, they muſt expound the Text thus, (*f*) that *for reward of their obſtinate clearing to the Ceremonies of the Law, they ſhall not eat ſtones*, a ſmall puniſhment for ſo great a ſin.

f Mal. Cantab. Light to Shew the Chemiſts in Heb. 13 10.

Reaſ. 2.

Reaſ. 2. *An Altar implies a Sacrifice, and Sacrificing Prieſts*, but the Lords Supper is not a Sacrifice, therefore the Table is not an Altar. The uſe of an Altar is to offer Sacrifice upon, but when we come to the Sacrament, what do we come for? do we come to Sacrifice Chriſt again, and to crucifie the Son of God afreſh? no, but we come to Commemorate and Celebrate the memory of Chriſts death and Sacriſice, who *offered up himſelf once for all*, as the Scripture often ſpeaks, *Heb.7.27.* and *9.25,26,28.* and *10 2,10.* wherein He was both *Prieſt, Sacrifice, and Altar* himſelf: a Prieſt in regard of both his natures, his Humane nature was the Sacrifice that was ſlain and offered up to God for us, and his Diety was the Altar that ſanctified the offering, and gave that Infinite vertue and value to his Sufferings. To talk of a Commemorative Sacrifice in the Sacrament is meer non-ſence, and a Contradiction. (*g*) For as the picture of a man is no man, or of fire is no fire, ſo the Commemoration of a Sacrifice, is in Truth no Sacrifice The Lords Supper therefore needs no Sacrificeing Prieſt: of which ſome of the very *Jeſuits* have confeſſed, that the New Teſtament doth abſtain from that word Prieſt, as more proper for the old Law, for Sacrifices and Idols (*h*) *ab hoc abſtinet novum Teſtamentum ut magis proprio antiquæ legis, Sacrificii & Idolorum, concedo.* Therefore Altars ought to be abolished. For as long as the Altars remain, both the ignorant people, and the ignorant and evil perſwaded Prieſts will (*i*) alway dream of a Sacrifice, as *Hooper* the Martyr well obſerves. For Prieſts, Altar and Sacrifice are relatives, and have a mutual and inſeparable dependance upon one another, (*k*) neither do theſe Altars more agree to the Chriſtian Religion then the *Cauldron, the Fire-pan, the Baſon, the Shovel, the Fleſh hook, the Gridiron, and* ſuch like Inſtruments which the Prieſts of *Aaron* uſed in preparing, dreſſing, and doing their Sacrifices, as hath been long ago obſerved.

Reaſ. 3. *If the Communion-Table were an Altar, then it ſhould be greater and better then the Sacramental bread and wine, or the Lords Supper it ſelf, and a means to conſecrate them.* For the *Altar* ſanctifieth all the gifts and Sacrifices that are offered upon it, and is *greater then the gift*, as our Saviour teacheth us, *Matth. 23. 18, 19.* and hence it is ſaid, that the *Altar* ſhall be *holineſs of holineſſes*, or moſt holy, *Exod. 29. 37.* and *40. 10.* And indeed the *Prelates* place a kind of holineſs in their *Altars*, and therefore they rayle them in, but this conceit will be confuted, when we come to ſpeak of the holineſs of places. But in the meantime, ſeeing there is no man ſo blind and deſperate, as to ſay, that the Table is greater then the Lords Supper, this is enough to evince, that it is not an Altar.

It

g Quench. Cole page 204

h Lorhard in Acts 24. 22 apud Quench. Cole. page 293

i Hooper third Ser. upon Jonah. printed 1551. Quench. Cole page 208 & A Beacon, wherin printed 1562 Compariſon betw Lords Supper and Maſſe vol. fol. 1014. Apud Quench. Cole page 101 Ibid page 68

It is true, ſome of the Ancients have called it an Altar, but un-Scripturally, and improperly, as they did alſo uſe other Extravagant and wanton Metaphors, calling it *ſolium Chriſti*, the throne of Chriſt, whereas Chriſt is not repreſented on the Table in his Majeſty, as upon a Throne, but in his loweſt humility, and deepeſt abaſement, as broken, crucified, &c; And although ſome have been ſo tender, as to ſay, they will not condemn theſe unapt and dangerous Meatphors and expreſſions of the Ancients, yet I find that very learned, moderate, worthy men, are not afraid to diſapprove them. (m) *This improper ſpeech was dangerous,* (ſaith one) *and hath proven hurtful to the Kirke, tranſforming indeed a Table into an Altar. Theſe Hyperbolical expreſſions and wanton Metaphors of the Ancients,* (n) (ſaith another) *have unawares to them given good men, filled the Church with Superſtition.* It matters not therefore, how near the Ancients and others do Come in their expreſſions, but how near they come to the Truth, and holy Scriptures, which never ſpake in ſuch a language. Another ſaith, *though ſome of the Fathers called it an Altar, yet it doth not follow, that we may now lawfully do it, or that they did well in it.* (o) For when they uſed this manner of ſpeech, the Sacrifice of the Maſs, and Maſs Prieſts, with other Idolatrous Popiſh Traſh was not known nor heard of in the world, neither were there any to be ſcandolized with thoſe phraſes, and to wreſt them to ſuch ill ends and purpoſes as ſince they have been. But the Fathers might better have ſpared, then uſed them, ſince all this hurt, but no good at all have proceeded from them. And there be remarkable Teſtimonies in ſome of the *Fathers againſt Altars.* For *Origen* who lived about *two hundred years* after Chriſt, hath theſe words. (p) *Objicit nobis, quod non habemus Imagines, aut aras, aut Templa. Celſus* chargeth the Chriſtian Religion with this, that we have neither Images, nor Altars, nor Temples. In Anſwer to which, *Origen* doth not deny the Charge, but confeſſeth the matter of Fact to be true, and defends it from the very Fundamental grounds of Religion, and ſo doth (q) *Arnobius* and ſundry others.

For the Papiſts indeed to call the Lords Table an *Altar* is not unſuitable to their own principles, who pretend to offer in their *Maſs* a propitiatory Sacrifice for quick and dead, but we that are Proteſtants cannot call it by that name, becauſe it is neither conſiſtent with the Truth, nor with our ſelves, as hath been ſhewed; juſtly therefore are the Prelates charged with a deſign to deſtroy and undermine the Proteſtant Religion, and to introduce and uſher in Popery, by theſe their Popiſh Innovations. For the very name of Altars, as being Jewiſh and Heatheniſh, was quite expunged, in the Reformation out of Popery, ſo that as the learned

m perth. Aſſembl. proceedings nullity, &c pag 89

n Mr. D. C. Superſtitio eſt Superſtes page 53

o Quench-Coal page 249.

p Origen contra Celſum lib. 8.

q Arnob. lib. 6. and others quoted in a Book called Quench-Coal page 71, 72. &c.

learned (r) have observed, it is not to be found in the *Book of Common Prayer, Articles, Injunctions, Homilies, Canons*, (till 1640.) which never term the Lords Table an Altar, neither properly, nor improperly, yea, there is (s) an Act of Parliament in which Altars are expressly enumerated, and mentioned as reliques of Popery, with *viz. Beads, Pictures*, all which are by that Statute appointed to be defaced and burnt. And if you look into the Story of the Reformation, you will find that the (t) first thing that was done upon the beginning of the Reformation, was the pulling down of Altars, and setting up Communion Tables, and the first thing again acted upon the restitution of Popery, was the setting up of Altars, and turning Communion Tables into Altars; which the Prelates were doing with all their might, before their late down fall. (u) And what means all that Massing Furniture and Fooleries, wherewith their Altars are adorned, as *Tapers, Candlesticks, Basons, Crucifixes, Crosses, rich Altar-Cloths, Arras hangings, clasped brave Books, with Crosses instead of Bosses, Crimson and Scarlet Cushions* what means all this, if it doth not proclaim their love and affection to the Church of *Rome*, to whom they do thus *conforme* themselves, and so much for this first Consideration, I shall be more brief in the rest.

r Quench-Cole page 59,60.
s ib. page 121,122. The Statute of 3 Jacobi. Cap. 5.
t ib. page 45. where he quotes Fox Acts and mon. page 795. and 879.
u Ib. page 153, 1[illegible], 311.

Consider. II.

Suppose the Lords Table were an Altar, and whether it be an Altar or a Table, yet it ought not to be fastened to the Wall like a dresser, or side Table, but so to stand, as that it may be compassed round about.

For this as the learned have observed, hath ever been the manner of the Scituation of Altars, both among the Jews and Heathens, for the Prophet *Elijah* made a Trench *round about the Altar*, 1 King. 18.32,35. *I will wash mine hands in Innoceney, so will I compass thine Altar, O Lord*, Psal. 26.6. and the Lord threatneth Idolaters, *I will scatter your bones round about your Altars*, Ezek. 6.4, 5. yea, their Altars stood usually without the Temple, (w) it being both a troublesome, unseemly thing to bring Oxen and other Beasts into the Temple, to kill and Sacrifice them there. *Zacharias* was slain between the Temple and the Altar, Math. 23.35. by all which it is evident, that their Altars were not placed in the upper end, or against the East-Wall of their Temples, but in the Courts, the Entries, or midst of their Temples, that men might go freely round about them. And so amongst the Heathens, It was an usual Custom, (x) *ut sacrificantes, aras circumcurrerent. Alex. ab Alexandro.* (y) *missis, altaria, circum.* Virgil. And therefore to Imagine, that setting a Table with one side

w Quench. page 16, 17.
x Alex. ab Alex. genial. dier. l. 2. Cap. 17. fol. 2[illegible] 217.
y Virgil. Æneid. lib. 4.

side close to the wall like a dresser, is to set it Altar-wise, is nothing else but a foolish conceit arising from the profound ignorance of our late Prelates and Papists.

And Tables also to eat and drink at, were so placed as that they might sit round about them. (z) whence their manner of sitting was termed, *Mesibah*, a sitting round. from, סבב *circumivit, ambivit*, and their phrase of inviting their guests to sit down, was *sit round*, 1 Sam. 16.11. *we will not sit round*, (so the Hebrew and the margent render it, *Lo Nasob, non circumsedebimus. Arias Montan.*) *till he come.* Thy children shall be like *olive-plants round about thy Table.* Psal. 128.3. And therefore to set the Lords Table close to the wall, as farr off as may be from the people, and to rayle it in, that so none may sit and receive near it, much less round about it, [a] is without all Reason, Sence, or president, being contrary to the usage of all Nations, Ages, and our Saviours own Example, whom we ought to imitate, not only in the substance of the Sacrament, but likewise in all decent and Convenient Circumstances. And it is clearly most Convenient, yea, necessary, that the Table should be so placed, as may be most for the peoples edification, and so as they may best hear, and see the Minister in all the Sacramental actions and Administrations, that are to be performed by him. And therefore it is but a slight and unadvised speech, to say, it is a thing indifferent, whether the Table stand this way, or that way, as some have said, in excuse of Altars.

z Godwin Jewish Antiqu. lib. 3. Cap. 2. page 106.

a Quench. page 22.

Consider. III.

The placing it also at the East end of the Church, is Superstitious. This was the Custome of those Idolaters, Ezek. 8.16. *they worshiped the Sun, with their faces towards the East.* And it is a Symbolizing also with the Papists. For *Hospinian* observs, that most Altars at this day amongst the Papists are placed [b] *in prima templorum parte, et versus orientem spectant*, in the fore-front of their Churches, and look towards the East, *quod etiam ab Ethnicis sumpserunt*, which they likewise took from the Heathens. For the Temple of *Jerusalem*, and its Sanctuary stood otherwise. [c] The Ark and Mercy Seat stood in the *Sanctum Sanctorum*, at the west end of the Temple, not the East, and the Jewish Synagogues both Anciently, and now were built round, or in an oval manner: neither is there any Law, or Canon of the Church or state of *England*, for the building of Churches, and Chappels, East, and West or placing the Chancel, or Quire, at the East end of them.

b Hospin. de orig. Altarium

c Quench. Gole page 39.235. Dutch Anotat. on Ezek. 8.16.

4. Whereas

4. *Whereas they call them not only Altars, but high Altars, and raise the ground where they ſtand, going up by ſteps unto them, this is the old Heathenish Idolatry of the Gentiles,* thoſe Idolatrous *high places* ſo often condemned in the Scripture, (*f*) being nothing elſe but high Altars Scituated in high places, in deteſtation whereof the Lord gives expreſs charge to the Jews, *not to go up by ſteps to his Altar,* Exod. 20. 28. and to deſtroy and pull down all high places, *Numb.* 33. 52. and in many other Scriptures.

(*f*) Ibid. Pag. 13, 163.

5. *Whereas they have Images above, or over their Altars, this alſo is after the manner of the old Heathenish Idolaters,* for in *Joſiahs* time, we read how they brake down the Altars of *Baal,* and *the Images that were on high above them,* or over them, 2 *Chron.* 34. 4. So the *Papiſts* have *Crucifixes* ſtanding on, or over their (*g*) *Altars,* either in arras, glaſs, or metal, or in ſome curious *Common Prayer Book* ſtanding on their Altars, only for a dumb ſhew, adorned with two or three ſilver Crucifixes, in ſtead of Boſſes on the Cover. And in the Church (*b*) at *Durham,* they had a marble Altar ſet up there by that devout Idolater *Couſins, with Cherubims, which coſt two hundred Pounds, with all the Appurtenances thereof, namely, a Cope, with the Trinity, and God the Father, in the figure of an old man, another with a Crucifix, and the Image of Chriſt, with a red beard, and blew Cap; they lighted two hundred wax Candles about the Altar on Candlemas day, forbade Pſalms to be ſung before, or after Sermon, but made an Anthem to be ſung of the three Kings of Collen, by the names of Gaſper, Balthaſar, and Melchior, and they had a conſecrated knife only to cut the bread at the Communion.* What vile, execrable, Hideous Idolatry was all this? was there ever the like known, or heard of, amongſt men profeſſing the name of Chriſt? but do theſe men call themſelves Proteſtants? but muſt we have theſe things ſet up again? and ſuch Idolaters as theſe to rule the Church? *O Lord, look down from Heaven, and behold from the habitation of thine holineſs, and of thy glory, and rebuke theſe men!* Thou that haſt choſen *Jeruſalem,* rebuke them, and raiſe up ſome *Joſiah,* that may purge and cleanſe the Land from this Idolatry, and break down the Altars, with the Images that are on high above them.

(*g*) Ib. pag. 103.

(*b*) Mr. Fullers Hiſtory of the Church of Engl. Cent. 17. Book. 11. pag. 173.

6. *The bowing down to them is Idolatry against the very letter of the Second Commandment, which ſaith, thou ſhalt not bow down thy ſelf to them.* It is not meant of caſual poſition, as if a man face, when he kneels down to pray, he accidentally towards an Altar, or towards the Eaſt, or the like, but it is meant, of bowing with religious reſpect to them, *thou ſhalt not bow down to them, nor ſerve them*: if not to Images, then not to Tables; for there is the ſame Reaſon of both, why not to the conſecrated bread and wine, as well, yea rather, then to the Altar, or Table? And why ſhould the Table be preferred before the Pulpit? The Truth is, This *Altar worſhip* is ſuch groſs Idolatry, that as I never knew any but the *devoted Sons of* Babel who are dead drunk with the wine of the filthineſs of ſpiritual Fornications, plead for it, ſo I doubt not, but God will ſhortly convince men of it, and rid the Land of it, by aſtoniſhing plagues, and judgements, and horrible deſolations upon all their pleaſant things, if no other means will ſerve. *The glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean, and there ſhall be but a gleaning left in it, as in the ſhaking of an Olive Tree, two or three on the top of the uppermoſt bough, and when it is come to this, at that day a man ſhall look to his Maker, and his eyes ſhall have reſpect to the holy one of Iſrael, and He ſhall not look to the Altars, the work of his hands, neither, ſhall he reſpect that which his fingers have made, either the Groves or the Images*, Iſai. 17. 4, 5, 6, 7, 8. And there is another Text alſo, that may ſtrike Terrour into the hearts of theſe Idolaters, if they have any Conſcience, if they have any ſence or feeling left, I mean that threatning, that dreadful and direful Imprecation, in Iſai. 2. 9. *the mean man boweth down, and the great man humbleth himſelf, therefore forgive them not.* So that this Idolatrous bowing, though it be not properly the ſin againſt the holy Ghoſt, yet it is ſuch a ſin as God ſeldome pardons, *therefore forgive them not.*

It is but a deſperate ſhift here to talk of *Relative or dependent worſhip*, that becauſe the Communion Table hath ſome Relation to Chriſt, therefore we may bow down to it in honour of Chriſt, for it is not every thing that hath ſome kind of Relation to Chriſt, that is to be worſhipped. Do but conſider the long Tail of this Serpent, the ſtrange and wretched conſequences of this Objection, for by the ſame Reaſon we may bow down to an *Image*, or a Cru-

cifix,

cifix, to the picture of Christ, as well as to the Altar, and why not to the Pulpit, as well as to either of both? for the word of Christ is preached out of the Pulpit, and why may we not as well adore the cups and vessels which contain the wine? and therefore they are as much related to Christ, if not more then the Table upon which they stand? the Papists grant, we may, and the vessels are consecrated things, with them. Well, but the Sun, Moon, and Stars have some Relation to Christ, as being made by Him, and somewhat may be drawn from them by way of resemblance, But may we therefore bow to the East, and worship the Sun, and all the Hoast of Heaven? yes, say the Papists, with a *respective or dependent worship*, as they call it, as they are creatures of God. Well, but all inanimate Creatures were made by Him, a stone, a stick, or a straw that I see at my feet, they are all Creatures of God, and is it lawful then to worship them? Here I cannot but call to mind what I have sometimes read not without admiration, and trembling, in *Vasques* the Jesuite a subtle fellow, but yet the *Sword* war so sharp *upon his right eye*, that he maintains, (*k*) that it is lawful to worship the Ass that Christ rode upon, and to kiss the lips of *Iudas* that betrayed him, and that a man may do this with a true devotion to Christ, and that it is lawful to worship all manner of Creatures, whether alive, or dead, *res omnes inanimatas, modulum straminis*, a piece of a straw, nay, he goes further, *quamvis Damon delitescat sub crucifixo*, though the Devil be in the Crucifix, yet a man may worship it. And thus you see whither this Objection will bring you, if you follow it home, even to worship the Devil: men had need take heed of giving way to their own wisdome and carnal reasonings in the matters of Gods worship, lest the Sword fall upon their right eye, lest they become vain in their Imaginations.

k Vasques de Adoratione lib. 2. Disp. 1. Cap. 2. num 10. page 297. 300, 312. & Disp. 2. Cap. 6. num 76. page 438.

V.

Bowing at the Name of Iesus.

A most vile piece of *Syllabical Idolatry* grounded upon a very gross and carnal mistaking, and wresting of that Text, *Phil. 2. 9, 10.* For,

1. It is but odly and untowardly translated *at*, for *in*, for the word is *ἐν τῷ ὀνόματι* and it is constantly in all other places rendred *in* the name, as when it is said, baptize them *in the name of the Father, Son, and Holy Ghost*, it would marre both the Sence and English of the Text, and make it non-sense to say, baptize them at *the Name of the Father, Son, and Holy Ghost*, so to say, *Our Father which art* at *Heaven*, Mary *kept all these sayings* at *her heart*, so in the Creed to say, I *believe* at *God the Father, and* at *Iesus Christ his Son, and* at *the Holy Ghost*: you see how absurd such a phrase would be, There is no such phrase as *at the Name*, to be found in any English Author, nor in any other Text of Scripture, beside this. (1) And I have heard and read, that the Translaters of the Bible did render it *in the Name of Iesus*, as the same phrase is constantly translated by them, in all other places throughout the whole Bible. But *King James* committing the Translation to the Bishops, to be published and printed, besides other bold and wretched Alterations, they did corrupt the Translation in this place, blotting out the word in, and rendring it *at* the name of Jesus, to countenance their own Syllabical Idolatry and Superstition.

(1) See the Book called Quares to Bowers at the Name of Jesus. page 2, 3.

2. *By the Name of Iesus is not meant the Sound of the Letters and Syllables of the word Iesus, but the Authority, the Power, and Majesty of the person of the Lord Iesus.* To expound it of the word, letters, and Syllables, is to make it a kind of a *Magical* word, which hath all its efficacy included in the Sound, and so to abuse it unto Superstition, as the *Iewish Rabbins* have abused the word *Iehovah* with their *Cabalistical* fooleries and vanities. Why should we not bow as well at the name of God all-Sufficient, *Elshaddai*, or at the name *Iehovah*, *Elohim*, God the Father, Son and Spirit, or at the name *Emmanuel*, *Messiah*, *Lord*, *and Saviour*, or any other name or Attribute of God and Christ, all those other names

names being no less precious and glorious then the name of Jesus: and seing they do not bow, when they hear Christ described, doth not this plainly shew, that this honour is not done to the person of Christ, but meerly to Letters and Syllables. And it seems to make a manifest disparity and Inequality between the three glorious persons of the Trinity, who are Coequal, Coessential, and Coeternal. If Jews, or Infidels should come into our Assemblies, and hear men say, *I believe in God the Father Almighty, maker of Heaven and Earth*, without any *incurvation* at all, and then to pronounce the next words and, *in Jesus Christ our Lord*, with a *Stentoreau* voyce, bowing and scraping the ground, they could not but think, and conclude, that according to our (*m*) principles, God the Father, and the Holy Ghost are not God, or not so much God, as the Son, and that Christ and Jesus were two several persons, the one being bowed too, and not the other. And some have (*n*) well observed, that of the two, the name Christ seems to be more peculiar and distinguishing then the name Jesus. For the Jews never took offence at any for calling him Jesus, but they excommunicated such as confessed him to be *the Christ*, Joh. 9 22. neither did they ask him, *art thou Jesus*, Luk. 22. 67. but *art thou the very Christ?* and when he did own it, they rent their Cloaths. For if you respect the litteral name, there were many others that were called *Jesus*, as well as He, at the hearing of whose names, the grosest Idolatry is oftentimes committed, by Capping, and bowing, before they know what *Jesus* is intended and spoken of. For the *Apocrypha* mentions *Jesus the Son of* Syrach, and we read in the Scripture of *Jesus the Son of* Nun, called in the old Testament *Joshua*, but the Greek renders it *Jesus*, for want of some Hebrew Letters, *Act. 7. 47. Heb. 4. 8.* and *Jesus Surnamed Justus*, Col. 4. 11. and *Barjesus* the Sorcerer, *Act. 13. 6.* at whose name *Cousins* (*o*) with many more at *Durham* did most devoutly bow, no less then twice in one day, one after another, such was their gross Superstitious dotage. And I require a Reason, if the word *Jesus* must be bowed to, why they should not bow to it, when they see it written, printed, carved, painted, or Ingraven, as well as when they hear it? why not at the sight, as well as at the

(*m*) Queres to Bowers. page 11, 12.

(*n*) Babington expos. of the Second Article page 246.

(*o*) Queres to Bowers Qu. 29. page 31.

the Sound of it? and why not at home, as well as in the Church? and if bowing (p) at the name of Jeſus, be a means to keep men from ſwearing by it, as ſome would make us believe, how is it then that, *the profaneſt Swearers are the devouteſt Bowers?* and drunkards, and blaſphemers, and ſuch doleful Creatures, who Swear, and curſe, and damn themſelves, and drink healths upon their knees to the confuſion of Sion, and Sions King, *ſuch is the raging, Helliſh madneſs of profaneneſs in theſe Times*, yet ſuch incarnate Devils are the hotteſt Zelots for every falſe way, and the fierceſt Perſecutours of thoſe they call *Fanaticks*, who teſtifie againſt them.

(p) Bp. Andrews Serm. on Phil. 2.10,11.

But the Apoſtle in the Text ſpeaks of ſuch a *name* as was given to Chriſt at his Reſurrection, as the Fruit and reward of his death and humiliation. Which therefore can be no other, but that *Supream Authority, Lordſhip, and dominion over all things and Creatures*, which was then committed to him by the Father. For the *Name Jeſus* was given Him in the very beginning of his Humiliation, *Math. 1. 21, 25.* and *2. 1.* and *Luk. 2. 21.* but when God did raiſe Him from the dead, then did he *ſet Him at his own right hand, farre above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come*, Eph. 1. 20, 21. then was *all Power given unto Him in Heaven and Earth*, Math. 28. 19. then did God make Him *both Lord and Chriſt*, Act. 2. 36. becauſe then, and not till then, he did advance Him to the full and plenary exerciſe of his Kingly Power and Authority, ſo that, by the Name of Jeſus is meant, *Chriſt Exalted, Chriſt as Lord.*

3. *By boaing the knee, is meant, that univerſal Subjection of all Creatures to this Soveraign Lordſhip, Iudicature, and Power of Chriſt, eſpecially at the day of judgement.* For bowing the knee, is a Sign of Subjection, as when it is ſaid, *I have left me ſeven Thouſand that have not bowed the knee to* Baal, that is, have not ſubmitted to that Idolatry, *& toties Diabolo flectimus, quoties peccamus.* Men are ſaid to bow to the Devil, as oft as they obey him, and commit ſin. It cannot be meant litterally, and

and carnally of bodily geniculation, becauſe thoſe in Heaven and Hell have no bodily knees to bow withal. Neither is it meant meerly of voluntary heart ſubmiſſion, and obedience to Chriſt; For the bowing here ſpoken of, is performed not only by the Saints and Angels, but by thoſe under the Earth, even by the Devils, and all the wicked and damned Spirits, though unwillingly, and to their confuſion; whence *Ambroſe* and others read it *paſſively, that every knee ſhould be bowed*, for they are under the feet of Chriſt, and forced to Submit, and ſtoop to Him, will they, nill they, as the *paſſive Objects* of his Power and Juſtice. Thus *Hierome, non ad genua corporis, ſed ad ſubjectionem mentis, & inclinationem ſpectat, ſicut* David *dicit, adhæſit pavimento anima mea.* It doth not belong to the knees of the body, but to the Subjection and bowing of the mind, as when *David* ſaith, *my Soul cleaveth to the Earth and duſt*, noting his inward humiliation, not any outward geſture. And the whole ſtream of Expoſitors goes this way. As *Calvin, Cartwright, Ayry* upon the place. (q) And all our Divines againſt the Papiſts, *Alley, Babington, Whitaker*, and many others, who have fully vindicated this much abuſed Text, and confuted this beggerly Popiſh Ceremony, ſhewing, that we ought to look at the Perſon and Office of the Lord Jeſus, and not to be like Children playing with Letters and Syllables.

(q) Alley poor mans Library. tom. 2. printed London 1571. fol. 42,43, 88,103,104. Babington on the Creed. Art. 2. pag. (mihi) 244,245,246. Whitakers Anſwer to Reignolds Cambridge 1580. page. 398, 399. and Query to Bowers, page 18,29,32.

VI.

Popiſh Holy Dayes.

THeſe are another *Idol* of the Church of *England*. For nothing can be holy to the Lord, which is not made holy by the Lord. It was a part of the Phariſees Superſtition to faſt twice a week, *Luk. 18. 12.* and it was the brand ſet upon *Jeroboam*, *1 King. 12 33.* that *he ordained a Feaſt unto the Children of Iſrael, upon the fifteenth day of the eighth Moneth, even the Moneth which he had deviſed of his own Heart.* And though it was like unto the Feaſt that was in *Iudah*, ver. 32. and though He pretended the glory and worſhip of that God that brought them up out of the Land of Egypt, as well as the eaſe and accomodation of the people, *ver. 28.* yet all this would not excuſe Him, And what is *Chriſtmas and Eaſter*

Eaſter, and all the reſt of them, but dayes, which the *Ieroboam of* Rome hath deviſed of his own Heart? And the people had them from the *Pagans*, for *Chriſtmas* is nothing elſe but the old Heatheniſh *Bacchanalia*, it is kept at the ſame time of the year, and after the ſame profane manner only the *Pope* hath *Chriſtened* it with a new name.

The Apoſtle condems the obſervation of the *Iewiſh Feſtivals*, becauſe they were *a ſhadow of good things to come*, Col. 2. 16. ſuch weak and rudimentary Inſtructions were fit for thoſe darker and weaker Times of the Churches nonage, when under the Tutorage and pædagogy of *Moſes*, before the coming of Chriſt. *But after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly Elements, whereunto ye deſire again to be in bondage, ye obſerve dayes and Moneths, and Times, and Years. I am afraid of you leſt I have beſtowed upon you labour in vain*; Gal. 4. 9, 10, 11. It is a Sign the preaching of the Goſpel hath had but ſmall ſucceſs in ſuch a place, and in the Hearts of ſuch a people, and if the Apoſtle ſaid it concerning *Iewiſh dayes*, ſurely it is much more true concerning *Popiſh dayes*, for there was more Reaſon to retain thoſe which were appointed at firſt by God himſelf, then to obſerve thoſe which were invented by the Pope, and which have done ſo much miſchief to the Churches of Chriſt. For as *Dr. Ames* obſerves, *they were from their firſt riſe not only equalled unto, but alſo extolled above the Lords day. Eaſter* brought in a Superſtitious Lent to attend upon it, made *Baptiſm* wait for Her *Moon*, and conformed our *Lords Supper* unto the *Iewiſh Paſsover* in unleavened bread. It was the firſt apple of Contention amongſt Chriſtians, the Latine and Greek Churches ſtriving and contending fiercely about the time of it, *de lanâ caprinâ*, and *Victor* Biſhop of *Rome* deſperately excommunicating thoſe that were not of his opinion in the thing, ſo that it was the firſt weapon wherewith the Biſhop of *Rome* plaid his prizes againſt other Churches, and after ſlew ſo many *perſons* with, by *Auguſtine* the Monke. Holy dayes deviſed by men in honour of Chriſt, invited and drew on Holy dayes to Saints. Though indeed it is but a vain pretence to ſay, they do it in honour of Chriſt, for it is not good Intentions that will excuſe bad actions. *Ieroboam* pretended very good Intentions, The Iſraelites pretended *an holy-day to Iehovah*, Exod. 32. 5. though they kept it in a rude manner but what ſaith the Lord to them, even after all the prayers of *Moſes* for them, *ver. 34. in the day when I viſit, I will viſit their ſin upon them.*

Theſe

Theſe dayes are rather celebrated in diſhonour, and as it were in deſpite of *Chriſt*, as if Chriſt were a God that delighted in Profaneneſs and Wickedneſs: for he is diſhonoured by letting the reins looſe to all manner of Profaneneſs, as much in the *Twelve dayes*, and in ſome reſpects more, then in all the *Twelve Moneths* of the year beſide. And it is *a diſhonour to his Sabbath*, for men to ſet their Poſts by his Poſts, and their Altars by his Altars, as *Jeroboam deviſed a Feaſt of his own heart, like unto the Feaſt that was in Judah.* Suppoſe the Church might ſanctifie a day where the Lord hath not done it, yet it is needleſs and ſuperfluous, yea preſumptuous to do it, where the Lord hath made other proviſion, for it is to charge God with folly. But Chriſt the Lord of Time, and the Lord of the Sabbath, hath ſanctified and inſtituted the firſt day of the week, whereon he aroſe from the dead, for the Commemoration of the great work of our Redemption by him. And *what can the man do that cometh after the King? and in thoſe things which have been already done?* Eccleſ. 2.12. It is a bold and deep *reflection upon the wiſdome of Chriſt*, to adde thus to his Appointments, as if the Lord Jeſus Chriſt himſelf were not wiſe enough, to appoint dayes and times ſufficient to keep his own Nativity, Death, Reſurrection, Aſcenſion, and all the great things he hath done for us, in everlaſting remembrance in the hearts of his Saints, but the Devil and the Pope muſt help it out. *Neither is the yearly time certainly known*, but much diſputed amongſt Chronologers and Divines, ſo that *Holy-day keepers* cannot ſay that they do commemorate *opus diei in die ſuo*, the Lord having hid it, as he did the body of *Moſes*, to prevent Idolatry.

And it is a great infringement of our Chriſtian Liberty, when God hath given us ſix dayes wherein to ſerve him in our Callings, *Six dayes ſhalt thou labour.* As it is Profaneneſs to call that common which God hath ſanctified and made holy; ſo it is *Tyrannical Superſtition and Preſumption* to make that holy which God hath made common. *Occaſional dayes* of Humiliation and Thankſgiving, when God by his Providence calls thereunto, there is *Scripture-ground* and warrant for: for, *Jehoſhaphat proclaimed a Faſt*, 2 Chron. 20.3. and ſo did the King of *Nineveh*, *Jonah* 3.7. ſee alſo *Joel* 1.14. & 2.15. From whence ſome have not unaptly ſaid, That the Magiſtrate and the Church hath as it were *a warrant dormant* for ſuch dayes. Neither indeed could all the particular Cauſes, and Occaſions, and Times thereof be particularly determined in the Scripture, becauſe they are infinite, and Chriſt allows alſo private Faſts, *Matth.* 6.17,18. but here there is onely an

occaſional deſignation of a time, upon a preſent emergency of Providence calling thereunto. But in thoſe *Anniverſary Popiſh Feſtivals* time is dedicated and ſanctified to an holy uſe in a *ſtated way*, which is more then the Scripture impowers men to do. So for Week-day-Lectures, they are moſt impertinently objected, for theſe are not hours ſanctified or conſecrated to Gods ſervice, but onely the moſt convenient times when moſt may reſort to the hearing of Sermons. So that time is onely *deſigned occaſionally, not dedicate or ſanctified.* Time is made to ſerve Gods people, and not Gods people made to ſerve the time, or to ſerve God becauſe it is an holy time.

And whereas ſome have ſeemed to condemn the ſuperſtitious part of Chriſtmas, but plead hard for the *Hoſpitable part*, as they call it: The Anſwer is, That the *Feaſting and Sporting is an Appendix to the Worſhip*, or rather to the Superſtition, and therefore ſtands or falls together with it. The Apoſtle therefore calls them Idolaters, even for their Feaſting and Sporting, 1 *Cor.*10.7. *Neither be ye Idolaters, as were ſome of them: as it is written, The people ſate down to eat, and drink, and roſe up to play.* And if you reade the ſtory of that Idolatry of the Calf, *Exod.*32. you will finde that it was Celebrated much after the ſame manner that *Chriſtmas* is, or rather ſomewhat better; for *they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings:* So that it ſeems they went to Church, and ſaid their Prayers moſt devoutly in the morning, and then *they ſate down to eat and drink, and roſe up to play*, ver.6. *and there was ſhouting, and ſinging, and dancing amongſt them*, ver.18,19. Sober mirth, and the moderate uſe of the good Creatures of God, is lawful at any time of the year, and there never was any Miniſter that Preached or ſpake againſt that; but to have better Cheer upon a Popiſh Holy-day, then at another time, meerly upon this account, becauſe forſooth it is an *Holy-day*, this is ſuperſtitious: and the Reveſling, and Rioting, and Luxury which is uſual at thoſe times, is every way an hinderance to Hoſpitality, and not a furtherance to it, that which might and ought ſo be beſtowed in a way of Liberality to the Poor, being miſ-ſpent and laviſhed away in vain Prodigality and Luxury.

The dayes of *Purim*, *Eſth.*9. were ſeven hundred years ſince objected by Papiſts unto the *Waldenſes*, and ſince by all Papiſts that have written againſt Proteſtants about Ceremonies, as *Gregonius de Valentia*, *Bellarmine*, *Suarez*; and we need not ſeek for new Anſwers about it, for that which our Divines have anſwered to the Papiſts, is ſufficient in two words. 1. *That it cannot be evinced, that theſe dayes of*

Purim

Purim *were Religious Feaſts. Junius* ſaith, *Præceptum fuit Politicum*, they were onely dayes of Civil rejoycing, they are called onely the *dayes of Purim*, not the *holy dayes* of Purim. They are not called *Chaggim*, no peculiar Sacrifice was appointed, nor any *holy Convocation* of the people enjoyned. The Ordinance required but Feaſting and Joy, and ſending of portions to one another: the *Reſt* mentioned *Eſth.* 9. was onely from their Enemies; ſo much work as might ſtand with a Feaſting-day was not forbidden. 2. *Upon ſuppoſition of a Religious Feaſt inſtituted by* Mordecai, *he did it*, ſaith Dr. *Whitaker*, *God inſpiring him, and peradventure by order from ſome Prophet.* As *Zech.*8. they changed their Faſts into Feaſts by the mouth of the Lord, by the Miniſtry of the Prophet. And though we do not reade expreſly, that either God or any Prophet did require this Feaſt of *Purim*, yet foraſmuch as it ſtands approved in Scripture, there is no doubt but it was done by warrant from God.

The Feaſt of Dedication, Joh. 10. 22, 23. hath alſo been objected from the time of the *Waldenſes*, but it is not certainly known what Feaſt of Dedication this was, and whether meerly of humane Inſtitution. Some take it for that which *Solomon* appointed, others aſcribe it to *Ezra*, others to the *Maccabees*; neither is there any evidence that Chriſt approved it. The Text onely ſaith, that *he walked then in Solomons Porch*, which he might do without obſerving or approving it: if it was nothing but *a Tradition of the Elders*, we may be ſure that Chriſt who teſtified againſt other Inventions of men, did never obſerve this.

It was *Luthers* deſire no leſs then Seven-ſcore years ago, in his Book *de Bonis Operibus*, ſet forth *Anno* 1520, that there were no other Feſtival dayes amongſt Chriſtians, but onely the *Lords-day*: And right excellent was that Speech of King *James* to a National Aſſembly in *Scotland*, *Anno* 1590. *He praiſed God that he was King in the ſincereſt Church in the world; ſincerer then the Church of* England, *for their Service was an ill-ſaid Maſs in Engliſh; ſincerer then* Geneva *it ſelf, for they obſerved* Paſche *and* Yoole, *that is*, Eaſter *and* Chriſtmas, *and what warrant* (ſaid he) *have they for that?*

VII.

Holineſs of Places, or Conſecrating of Churches.

TO diſcover the vanity of this *Superſtition*, conſider, that *inherent Holineſs* which is in Perſons, is a thing which Places are no way capable of: but the onely holineſs that is or can be pretended for them, is a *Relative Holineſs*, upon the account of ſome thing without them, in reſpect and relation whereto, they are denominated and reputed holy. Hence one that writes for it hath deſcribed it thus, *A ſtate of Relation of Peculiarity to Godwards.* Now in the time of the *Old Teſtament*, we finde two ſorts of holy Places upon this account of Relation to the holy God.

1. *Where God was pleaſed to afford the viſible and extraordinary Appearances and Manifeſtations of his Glory to the very eyes of his Servants, ſuch Places were Holy during the time of thoſe Manifeſtations.* As when the Lord appeared to *Moſes* in the burning Buſh, *Exod.*3.5. *The place whereon thou ſtandeſt is holy ground.* So to *Joſhua*, *Chap.*5.15. Hence Mount Sinai *might not be touched*, Exod.19. And upon this account the Mount where Chriſt was transfigured is called the *Holy Mount*, 2 Pet.1.18. but this Holineſs continued onely while that *extraordinary Preſence* continued, there is no more Holineſs in *Mount Sinai*, or in *Mount Tabor* now, then there is in any other place, therefore the Apoſtle ſo calls it from what it was, not that it is ſo ſtill; neither is any other place in theſe times priviledged with ſuch an extraordinary viſible Preſence and Appearance of God: and therefore this neither is nor can be pretended for our Meeting-places. But

2. *There was a ſtated Holineſs in the time of the Law in ſome Places.* And thus ſome have obſerved, that we finde but three Places that were holy in this reſpect, *The Land of Canaan*, called *the holy Land*, Zech. 2.12. the City of *Jeruſalem*, called *the holy City*, Mat.5.4. & 27.53. and *the Temple*, frequently therefore called *the holy Temple*, Jonah 2.4. And theſe places were perpetually holy, as long as the Old Teſtament diſpenſation continued. But if we enquire into the nature, and into the grounds and reaſons of this Holineſs, we ſhall finde that it is wholly ceaſed in theſe Goſpel-times, and that no place is holy now upon any ſuch account. For

1. *Thoſe Places were holy, becauſe in them were the ſtanding Signs and Symbols of Gods Preſence*, which is therefore called his *Symbolical Preſence*,

Preſence, to diſtinguiſh it from his *Extraordinary Preſence* before-mentioned, and from his *Spiritual Preſence*, which is not tyed to any place. Hence he is ſaid to chooſe *Jeruſalem*, and *Mount Sion*, and the *Temple*, to dwell there, and to put his Name there, *Pſal.*76.2. & 87 2. and to dwell between the Cherubims, *Pſal.*80.1. The Temple it ſelf was a Sign of his Preſence, and the Altar, the Ark, the Mercy-ſeat, Cherubims, Sacrifices, and almoſt all the Ordinances of thoſe times were affixed by Gods appointment unto thoſe places, to be obſerved and celebrated there, *viz.* in the *Temple*, and in *Jeruſalem*: but there is no place that is now priviledged with this Symbolical Preſence. There are no ſuch ſtanding Signs and tokens of his Preſence annexed unto any place. God hath given his Ordinances to his Church, but he hath not tyed them to any place, *He dwells not in Temples made with hands*, Acts 17.24.

2. *Theſe places under the Law were holy, by reaſon of their Typical reſpect to Chriſt, and the good things that were to come by him. Canaan* the holy Land was a Type of the Church on Earth, and of the Kingdome of Heaven, the heavenly *Canaan*: *They ſought another Country, a better Country, that is, an heavenly*, Heb.11.14,16. *Thine eyes ſhall ſee the land that is very far off*, Iſa.33.17. *Jeruſalem* alſo was a Type of the Church, and of *Jeruſalem above*, Gal.4.26. Rev.21.2. and ſo the Temple, *Pſal.*15.1. and it was a Type alſo of Chriſts Body, *Joh.*2.21. *Col.*2.9. Hence ſome have well obſerved, That *the more nearly and lively that any of theſe Places did typifie Chriſt, ſo the difference and degree of holineſs did ariſe*; as the Temple was more holy, becauſe it typified the Body of Chriſt, in whom the Godhead dwelt bodily, *Coloſſ.* 2.9. as God did dwell Symbolically in the Temple. But Chriſt the Subſtanee being come, and all the Types and Shadows therefore done away, there are not, there cannot be typical Places, or typical Holineſs in Places in theſe times.

3. *Thoſe Places of old were holy by virtue of Gods Inſtitution, who did appoint and ſanctifie them to be parts of his Worſhip, and Ordinances of a very high nature*; for the Lord appointed them to be the wayes and means of Communion between himſelf and his people: *There will I meet thee, and I will commune with thee from above the Mercy-ſeat, from between the two Cherubims, which are upon the Ark of the Teſtimony*, Exod.25.22. Numb.7.89. And they did ſanctifie both the Worſhippers, and the Worſhip performed in them, the Altar ſanctified the gift, the Temple ſanctified the gold, *Matth.*23.18,19. in ſo much that the Places were principal, and the Duties leſs principal, as

Divines obſerve. The Temple and the Altar being Types of Chriſt, were of an higher worth and excellency then the Services and Sacrifices offered in them, and did bring acceptance to them, and therefore they were to pray towards the Temple, to offer upon the Altar, &c. *Deut* 12.5,6. 1 *Kings* 8.29. *There will I accept them*, Ezek 20. 40. And it was a profaning of the Temple to uſe it for Civil Imployments, being conſecrated and appropriated by God to holy uſes: and therefore Chriſt would not ſuffer them to buy or ſell, or to carry veſſels through it, *Mark* 11.15,16.

But *there is no word of Inſtitution in the New Teſtament to ſanctifie any one Place more then another*, but on the contrary it layes all places level in regard of Holineſs. When the woman of *Samaria* pleaded, *Our fathers worſhipped in this Mountain, but ye ſay that in Jeruſalem is the place where men ought to worſhip; Jeſus ſaid unto her, Woman, believe me, The hour cometh, and now is, when ye ſhall neither in this Mountain, nor yet at Jeruſalem worſhip the Father, but the true worſhippers ſhall worſhip him in ſpirit and in truth*, Joh.4.21,23. He turns her eyes and thoughts away from the difference of Places, to look at the ſpirituality of the worſhip: for as God is no *reſpecter of perſons*, ſo he is no *reſpecter of places*; but whereſoever, for that indefinite [*where*] is equivalent to an univerſal, *Whereſoever two or three are gathered together in my Name, there am I in the midſt of them*, Matth. 18.20. *I will that men pray every where*, ἐν παντὶ τόπῳ, *in every place*, 1 *Tim.*2.8. The Church of *Troas* met in an upper Chamber to break Bread, and for Preaching and other Ordinances, *Acts* 20. 8. therefore all places are alike.

Our publick Meeting-places for Worſhip in theſe Goſpel times, do not ſucceed in the ſtead of the Jewiſh Tabernacle or Temple, becauſe they are not priviledged with that extraordinary viſible Preſence of God in them, which was in the Temple at ſome times, neither have they that Symbolical Preſence, and reſidence of God in them, which was in the Temple at all times, neither have they that typical reſpect to Chriſt, neither hath God ſanctified them, and ſet them apart to himſelf as his own peculiar: but they *are of the ſame nature with the Jewiſh Synagogues*, which were the places of the publick Moral Worſhip of God in thoſe times, and were without queſtion every whit as holy as our Churches, but yet we finde that the Synagogues were not appropriated to holy uſes onely, though the Temple was, but they kept Courts, and had Civil Aſſemblies in them about Civil matters, *Mat.*23.34. *Some of them ſhall you ſcourge in your Synagogues*, which

Matt. 10 17 Mark 13 9.

which ſuppoſe it were not meant of the executing and inflicting of the puniſhment upon them, but onely as ſome would have it, of paſſing the Sentence, yet this will not help them, for ſtill it was a Civil and Secular uſe of the place, where they met for the publick Worſhip of God.

I may therefore here apply that of *Iſai.*27.9. *By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit, to take away his ſin: when he maketh all the ſtones of the Altar as chalk-ſtones, that are beaten aſunder, the Groves and Images ſhall not ſtand up.* God will never purge away the iniquity of *Ireland*, nor take away the ſins of *England*, till the ſtones of the Altar be as Chalk-ſtones, till people be convinced that there is no more holineſs in *a Church*, I mean *the Meeting-place* of Wood and Stones, then in a dwelling houſe, nor in an Altar more then in Chalk-ſtones. There have been ſome *Epiſcopal men*, Epiſcopal at leaſt in ſome other things, who yet have been much above this groſs ſuperſtitious Conceit of the difference of Places. Dr. *Uſher* in his *Body of Divinity*, ſpeaking againſt the private Adminiſtration of the Sacraments, he hath theſe words; *In times of Perſecution the godly did often meet in Barns, and ſuch obſcure places, which were indeed publick, becauſe of the Church of God there, the Houſe or Place availing nothing to make it publick or private, even as whereſoever the Prince is, there is the Court, although it were in a poor Cottage.*

It is true, there is a Spiritual Preſence of God in our publick Meeting-places, when his people are there aſſembled to *worſhip him in the Beauties of Holineſs*, but he doth not afford his Preſence with reſpect to the place, but to the perſons; he is not preſent with them for the places ſake, but preſent in the place at that time for their ſakes. And therefore this Spiritual Preſence of God doth not make any place properly holy, for then all places ſhould be holy, whereſoever holy perſons meet to enjoy the Spiritual Preſence of God in holy duties: as the Primitive Churches met in private Chambers, *Acts* 1.13. & 20.8. and by the ſame reaſon all the dwelling-houſes where there are Family-duties, and daily worſhipping of God in the Family, and in ſecret, are holy places alſo. Nay, the Fields, the Streets, and ſometimes Priſons, and Dungeons, and Gibbets, and all places where the Saints come, and enjoy Communion with God in their Spirits, are holy places. And ſo by their own Argument they lay all places level, the Lord having many precious Saints that walk with him, who are diſperſed & ſcattered up and down almoſt in every corner of the Land.

Churches

Churches I confeſs are *holy things*, but the word *Church* is very improperly, and *Catachreſtically* uſed concerning the *Material Church* of Wood and Stones, by a *Metonymie*, but the Scripture knows no other Church but the *Church of Saints*. That place, 1 *Cor.*11.22. is much abuſed, and miſinterpreted, *Have you not houſes of your own to eat and drink in? or deſpiſe you the Church of God?* It is not meant of thoſe improper *Metonymical Churches*, neither doth the oppoſition inforce any ſuch thing: for there be many other things which may be oppoſed to their own houſes, beſides the publick Meeting-place. There are in *Logick* not onely *Contraria, quorum unum uni*, but alſo *Diſparata quorum unum multis pariter opponitur*: The Apoſtles Argument is this, that it is a contempt of the Church or Saints of God, to carry themſelves ſo diſorderly in their preſence.

And yet it doth not follow, that the publick Meeting-places muſt be pulled down, for the Conſecrating of them is an abuſe of things neceſſary, and not of things indifferent. The Scripture mentions it as a good work to build them, *He loveth our Nation, and hath built us a Synagogue*, Luke 7. 5. and as an act of great profaneneſs to pull them down, *Pſal.*74.8. *They have burnt up all the Synagogues of God in the Land*, which yet had no more holineſs in them then our Meeting-places. And the thing it ſelf ſpeaks, for if there ought to be publick Aſſemblies for the Worſhip of God, if this be a duty, it is neceſſary that there be places to meet in. It is true, the Lord commanded the Jews to demoliſh the Heathen Temples of the *Canaanites*, *Deut.*12.2,3. but theſe were built for Idols, and therefore might juſtly be accounted meer Monuments of Idolatry; but our Meeting-places were built for Chriſtian Churches and Aſſemblies to Worſhip God in, amongſt whom *the Eſſentials of a Church-eſtate* and Worſhip were preſerved, even under *the Apoſtacy of Antichriſt*, for the Woman was fed & nouriſhed all the 1260 dayes, *Rev.*12.6,14. therefore ſome Fundamental Ordinances were preſerved, though both the Worſhip and the Places have been much defiled with Superſtition: but yet as we do not therefore reject the Worſhip of God, becauſe of thoſe Abuſes, ſo neither need we reject the Places, but ſhould reform and retain both the one and the other, the Worſhip and Ordinances being neceſſary by virtue of Gods Inſtitution, and the Places needful for the performance of the Worſhip. And the Superſtitious abuſe of them hath been taken off by publick Authority. For the Great Parliament hath thus declared: *As no Place is capable of any Holineſs, under preſence of whatſoever Dedication or Conſecration, ſo neither is it*

ſubject

ſubject to ſuch Pollution by any Superſtition formerly uſed, and now laid aſide, as may render it unlawful or inconvenient for Chriſtians to meet together therein for the publick Worſhip of God; and therefore we hold it requiſite, that the places of publick Aſſembling for Worſhip amongſt us, ſhould be continued, and employed to that uſe. Neither indeed can they be deſtroyed without great and manifeſt hinderance and prejudice to the publick Worſhip of God, unleſs new ones be firſt built. And if they that plead for it will firſt erect new Meeting-places, that are every way better, and ſtronger, and more comely, and more capacious to contain large and numerous Aſſemblies, and more conveniently ſituated for the accommodation of all the people, I ſay, when this is done, they ſhall have my free conſent to do what they pleaſe with the old ones. But if they will needs demoliſh them before new and better be built in their ſtead, the leaſt that can be ſaid to them in ſuch a caſe, is that *their Milk boyles over*: if they have any true Zeal againſt Superſtition, they had need take heed leſt they run out of one extream into another, and leſt they be acted by the ſpirit of the Myſtery of Iniquity, and by the Subtilty and cunning Craft of Satan into groſs Profaneneſs, upon pretence of avoiding Superſtition.

VIII.

Organs and Cathedral Muſick.

IT is true, they had *Muſical Inſtruments* in the Worſhip of God *under the Law*; but

1. *There was then a clear word of Inſtitution for them.* The Trumpets of Silver and Cornets of Horn, were inſtituted by the hand of *Moſes*, *Numb.* 10. in the ten firſt Verſes, and *Levit.* 23. 23, 24. and in *Davids* time there were added Cymbals of Braſs, and Harps and Pſalteries of fine Wood, 1 *Chron.* 16. 4, 5. and that by Authority and direction from God, for ſo was the Commandment of the Lord by his Prophets, 2 *Chron.* 29. 25. and therefore they are called the *Inſtruments of Muſick of the Lord*, 2 Chron. 7. 6. and we reade alſo of Timbrels, Organs, and Ten-ſtringed Inſtruments, *Pſal.* 149. 3, & 150 4.

But there is not one word of Inſtitution for them under the Goſpel, but on the contrary they are caſhiered and excluded out of Goſpel-worſhip, by that general Rule which the Apoſtle layes down concerning all the parts of Gods Worſhip, 1 *Cor.* 14. 26. *Let all*

things be done unto edifying; and ver. 15: *I will ſing with the Spirit, and I will ſing with underſtanding alſo*; but the *Chanters* and *Choriſters* are *Barbarians* to all the people, for they play and ſing no body knows what, ſo that the underſtanding cannot edifie by it. If I know not the meaning of the voice, *he that ſpeaketh ſhall be a Barbarian unto me*, 1 *Cor.*14.11. It is therefore a ſtrange Compariſon which ſome have uſed, who have ſaid they know no Argument to prove the Organs ſimply unlawful, but what would prove a Cup of Wine unlawfull. For we muſt remember, that the Queſtion is concerning the uſe of them in the Worſhip of God: and therefore the Anſwer is, That there is a vaſt diſparity of Reaſon between a Cup of Wine and Organs, for the one is inſtituted, the other not. Chriſt hath appointed and commanded us to uſe Bread and Wine in his Worſhip in the Sacrament of the Supper, but he hath not appointed Cathedral Muſick.

2. *I do not finde in the Scripture, that theſe Muſical Inſtruments were a part of their Synagogue-worſhip, which was Moral; but rather of their Temple-worſhip, which was Ceremonial.* In their Synagogues they had the publick Moral Worſhip of God, Reading and Expounding the Law, *&c. Acts* 13.15. Some think they had Trumpets alſo in their Synagogues to call the people together, but this was a Moral uſe of them, for which we uſe the ringing of a Bell. But the Scripture is clear, that the Muſical Inſtruments were appointed to be uſed continually before the Ark, 1 *Chron.*16.4,5,6. *And the Singers and Trumpeters ſtood at the Eaſt end of the Altar at the dedication of the Temple*, 2 Chron. 5. 12. And in *Hezekiahs* time, *when the burnt-offering began, the ſong of the Lord began alſo, with the trumpets, and with the Inſtruments ordained by David King of Iſrael*, 2 Chron. 29. 27,28. But ſeeing Chriſt is come, and hath cauſed the Sacrifice and the Oblation to ceaſe, and the City and the Sanctuary being both deſtroyed, as *Dan.*9.26,27. all the Worſhip that was affixed thereto is ceaſed with it.

3. *There was a typical ſignification in them.* The Silver Trumpet ſignified the ſounding of the Silver Trumpet of the Goſpel through all the world, the Preaching of the pure Word of God by his Meſſengers, who are ſaid to *lift up their voice as a trumpet*, Iſa.58.1. *Set the trumpet to thy mouth*, Hoſ.8.1. *The tongue of the juſt is as choice ſilver*, Prov.10.20. and both theſe, and all the reſt of their Muſical Inſtruments, were expreſſions and ſigns of joy, *Pſal.*98.6. & 89.15. *Bleſſed is the people that know the joyful ſound.* They were therefore

fit reſemblances to ſhadow out that heavenly Muſick, and inward Melody of the joyes and graces of Gods Spirit in the hearts of his people. The Apoſtle therefore exhorts us to ſing, but in ſtead of Muſical Inſtruments, he requires *the melody of the heart*, Eph. 5.19. *and grace in the heart*, Coloſſ. 3.16.

But 4. *Suppoſe the ſignification of the Jewiſh Muſick could not be found out, (as indeed it is an hard thing to finde out the meaning of all their Ceremonies) we are delivered not only from their Types and Ceremonies, but alſo from all their Yokes and Burthens.* Theſe things were a part of the burthenſome *Pedagogie*, which the Church was under in the time of its Non-age and Childhood, but now the time of Goſpel-freedome is come, *Gal.* 4.1. And therefore *Aquinas*, though a Popiſh Schoolman, yet he rejects and pleads againſt theſe Inſtruments of Muſick, as being then uſed amongſt the Jews *quia populus erat magis durus & carnalis*, for which reaſon alſo they were ſo much encouraged with promiſes of temporal things. And this Superſtition was not brought into the Church of *Rome* it ſelf in his time, who lived about 400 years ago, and he ſaith the reaſon was *ne videatur Judaizare*, leſt they ſhould ſeem to *Judaize*. And he doth alſo well obſerve, that Muſical Inſtruments do more ſtir up the minde to delight, then frame it to a right diſpoſition, they raiſe natural, rather then true Spiritual joy: which they that commend them as an help partly natural and partly artificial, to the exhilarating of the ſpirits for the praiſe of God, may do well to conſider. They are ſuch an help as God hath not appointed, and what God doth not appoint, he is not wont to bleſs. But why ſhould we not have Trumpets in the Worſhip of God as well as Organs? for the Jews had Trumpets alſo. And why muſt we have them onely in Cathedral Churches? If *Organs* be too dear for every poor Pariſh, yet they might get *Citherns* or *Bagpipes*. And why ſhould there not be Dancing in the Worſhip of God as well as Piping? For thoſe old Idolaters in *Exod.* 32. did not onely ſhout, but alſo *danced and played before their Idol*. *Eraſmus*, though in many things a Papiſt, yet he ſaw the evil of this, that whole flocks of Boyes ſhould be maintained at a great charge, waſting alſo their own precious time *in perdiſcendis hujuſmodi gannitibus*, which Dr. *Ames* renders thus, *in learning this gibble gabble*. And all the firſt Reformers condemn it with one mouth, *Zuinglius*, *Calvin*, *Peter Martyr*, and others, as a part of the *Legal Pedagogie*; ſo that we might as well recall the *Incenſe*, *Tapers*, *Circumciſion*, and all the other Shadows of the Law into uſe again.

IX.

The Book of Common-Prayer.

VVHich is not, neither are you to look upon it under the Notion of a *Directory*, to inform and inſtruct men concerning the Worſhip of God, for doubtleſs it is as lawful to write Books of Prayer and publick Worſhip, as of Faith, or Love, or any other duty. But you muſt conſider it as a *Præſcript Form*, as a ſet and *ſtinted Liturgie* deviſed and appointed by men, to be read as a part of the publick Worſhip of God, and to be kept to, both for matter and words. This is the true ſtate of the Caſe, and upon this account we look upon *the Book of Common-Prayer as a Grand Idol* of the Church of *England*, for it is a breach of the ſecond Commandment more wayes then one.

1. *The Arguments of our Divines againſt the Books commonly called* Apocrypha, *may ſerve againſt the Book of Common-Prayer*, for it is an Apocryphal Book, introduced into the publick Worſhip of God as a ſtanding part thereof, and impoſed by force and violence. But thus to introduce another Book, beſides the Book of God, into his Church, is a diſhonour, and an affront to the Scripture. *If it* be a ſin for men *to ſet their poſts by his poſts, their threſholds by his threſholds*, as *Ezek.* 43.8. and *their Altars by his Altars*, 2 Kings 16.15. is it no ſin to ſet their Books by his Book?

2. *We do not finde any Precept for it in the Scripture, nor any Promiſe that God will accept it, nor any hint of Example that ever any ordinary Officers took upon them to impoſe ſtinted Liturgies upon the Church.* If ever there had been need of ſuch an help, ſurely it had been moſt ſeaſonable amongſt the Jews, in thoſe weak and childiſh times: but we finde no ſuch thing throughout the Scripture. It is true, God by the hand of his extraordinary Meſſengers did appoint ſome Forms, but neither were they tyed up to them, neither will this warrant ordinary Officers to do the like. God hath forbidden his people to *make to themſelves* Images, or *Forms*, or wayes of Worſhip, but he hath not reſtrained himſelf to ſet up what Images or Forms himſelf ſeeth good.

3. *It is fetcht from* Rome. King *James* ſaid, it was nothing elſe but *an ill-ſaid Maſs in Engliſh*. King *Edward* VI. in his Declaration to the Popiſh Rebels in *Devonſhire*, which is in the Book of Martyrs, ſaith,

ſaith, *It ſeemeth unto you a new Service, but is indeed no other but the old, the ſelf-ſame words in Engliſh that were in Latine, ſaving a few things taken out, which were ſo fond that it had been a ſhame to have heard them in Engliſh. If the Service of the Church was good in Latine, it remaineth good in Engliſh, for nothing is altered, but to ſpeak with knowledge what was ſpoken with ignorance, and to let you underſtand what is ſaid for you.* It was all taken out of the Maſs-book, if we underſtand the word Maſs-book in a large ſenſe, as it is commonly taken: but to ſpeak more narrowly, it was Collected out of three Popiſh Books. The firſt part of publick Prayers, *Ex Breviario.* The ſecond part, *viz.* the Order of adminiſtring Sacraments, Matrimony, Viſiting the Sick, and Burials, *è Rituali.* 3. The Order of Conſecration in the Supper, the Epiſtles, and Goſpels, and Collects, *è Miſſali*, as the Form of Conſecration of Biſhops and Prieſts, was taken *è Pontificali*, as you may ſee more at large in *Didoclavius*, and in Mr. *Shepard.* Who alſo ſhews, that as the Common-Prayer was taken out of the Maſs, ſo the principal parts of the Maſs were borrowed from the Idolatrous Pagans, and had their Original from *Numa Pompilius*, that Conjurer, who lived 700 years before Chriſt, to adorn and deck, as the Biſhops of *Rome* thought, the Religion of Chriſt Jeſus, to the which, when thus corrupted with Paganiſh and Popiſh mixtures, the *Romans* were with much ado at laſt Converted, who till then were obſtinate in their old Heatheniſh Religion. Inſomuch that when *Theodoſius* ſent to the Senate to renounce their Pagan Religion, and receive the Law of Chriſt, they returned Anſwer that they would not, but would obſerve the Ancient Law *Pompilian* to avoid the ruine of the Common-wealth, which they feared would come by the Change of Religion. And to thoſe principal parts of the Maſs taken from the Pagans, *viz. Veſtments, Holy Water, the Confiteor, Organs, Incenſe, Offertory, &c.* other deckings were alſo added, as divers Letanies, and the *Kurie-eleiſon, Lord have mercy upon us*, to be ſung nine times, invented by *Gregory* a Monk at firſt, well ſtudied in the Laws of *Numa*, and *Tullus Hoſtilius*. *Damaſus*, as *Platina* and *Sabellius* ſhew, inriched it with *Gloria Patri*, *Sergius*, with an *Agnus Dei*, to be ſung three times. *Alexander* and other Biſhops added the Canon of the *Maſs*, others the Epiſtles and Goſpels. The Graduel, and Collects were added by *Gelaſius*, *Anno* 493. the *Gloria in Excelſis*, by *Symmachus*, 508. At laſt came *the Hoſt* in, about 1000. Thus Mr. *Shepard* concerning the Original of the Maſs and Common-Prayer. Yea, ſuch a Popiſh piece is this Book of Common-Prayer,

that as ſome of the Biſhops have reported, Pope *Paul* IV. did offer Queen *Elizabeth* to confirm and ratifie it by his Authority, *Ut ſacra hic omnia, hoc ipſo quo nunc ſunt apud nos modo procurari ſat eſſet.* And in King *Henry* VIII. his time, Cardinal *Quignonius*, at the requeſt of Pope *Clement* VII. made the *Popiſh Miſſal* liker the *Engliſh* for a great part, then it was to the *Roman Breviary*.

But let all true Proteſtants judge, whether it be fit for us to fetch our Worſhip from that *Mother of Harlots*, the *Church of Rome*, and to go to the Pope to indite our Prayers; as if the Pope could tell how to pray better then the people of God, who have his Spirit dwelling in them. Some indeed have ſaid, it is no matter whence it comes; but when *Whitgift* ſaid ſo concerning *Deans*, *Canons*, *Prebendaries*, &c. that it is not material though they come from the Pope, Mr. *Cartwright* replies, It is as if he ſhould ſay, *It skills not though they come out of the bottomleſs Pit*: for whatſoever cometh from the Pope, which is Antichriſt, cometh firſt from the Devil. The ſecond Commandment forbids taking up Wayes and Forms of Worſhip from Idolaters, and it muſt needs be a great encouragement and hardening to the Papiſts, that their Maſs is the Foundation of our Worſhip.

4. *It undermines that great Ordinance of the Miniſtry, the principal duties of which Office are Preaching and Prayer*, Acts 6.4. in the one whereof they are the mouth of God to the people, in the other they are the mouth of the people unto God. But if we preſcribe to one another ſet Forms of Prayer, why not by the ſame reaſon ſet Forms of *Homilies*? and then, as Mr. *Cotton* obſerves, neither the Apoſtles nor their Succeſſors needed to have left off the Deacons imployment, to attend upon the Miniſtry of the Word and Prayer, for both are prepared to their hands by the Preſcriptions of others. Hence alſo Miniſters ſhall little need to edifie the Church by their own gifts received of Chriſt to that end, but may edifie them by the gifts of others. Yea Miniſters, though deſtitute of Miniſterial gifts, yet may be fit for the publick diſcharge of their duties by the help of other mens gifts, both in Prayer and Preaching. And ſo indeed a *Preſcript Liturgie* is properly a maintenance for an Idol dumb Miniſtry. What difference is there between the carrying of the Ark upon a Cart, and our Prayers upon a Book? whereas both ſhould be carried, the one upon the ſhoulders of the Levites, the other upon the gifts of the Miniſters.

5. *It is a grievous ſin againſt the Spirit of Prayer.* It was ſet up

at

at firſt in oppoſition to the Latine Worſhip of the *Maſs*, and ſo indeed it was a good ſtep of Reformation, to get the Worſhip of God into a known Tongue: but now it is ſet up, and pleaded for in oppoſition to the Spirit of Prayer, and therefore it deſerves now to be called by no better name but *Nehaſtan*, an ill ſaid Maſs. Some conceive the *firſt Reformers* are not to be look'd upon altogether as ordinary *Miniſters*, as being ſtirred up and acted by a more then ordinary Spirit in the Work of Reformation, and doing ſome things ſomewhat out of ordinary courſe, whereof this hath been not unfitly reckoned to be one, the making *Formula's* of Divine Service, which might better be done in thoſe dark and diſmall times, when there was ſcarce one to be found for every County, that was able to Pray and Preach without a Book; for ſo it was in the beginning of Queen *Elizabeths* time.

But now God hath poured out his Spirit upon all fleſh, ſo that private Chriſtians are able to pray to the publick edification of a whole Church: and therefore ſuppoſe it were lawful to uſe ſuch a Crutch for thoſe that could not pray without it, yet it is unreaſonable and abſurd to force a man to go with Crutches when he is not lame. It is a vain and needleſs thing, to tye Bladders under the wings of Sea-fowls to keep them from ſinking, or to help them to ſwim. *Tertullian* ſaith, the Chriſtians in the Primitive times were wont to pray *ſine monitore, quia de pectore*, without a prompter, becauſe they prayed from the heart; which Mr. *Shepard* obſerves is ſpoken in oppoſition to the *prompted Forms* then in uſe *amongſt the Pagans*. It is but an heartleſs way of praying, to ſay a Prayer out of a Book. The Apoſtle ſaith, We know not what to pray for as we ought, but *the Spirit helpeth our infirmities*, Rom.8.26. It is the Spirits office to *intercede in us*, as Chriſt *intercedes for us*. But what great need is there of the Spirit, to reade a Prayer out of a Book? Other uſe therefore of the Common-prayer at this day I know not, then the quenching of the Spirit, and putting him as it were out of office, or at leaſt limiting and ſtinting the Spirit, what and how many words he muſt manifeſt himſelf by, without alteration, addition, or diminution, and the furniſhing of *dumb Miniſters* with the Inſtrument of a fooliſh Shepherd, without which they would be dumb indeed, and unable to ſay any thing. To which may be alſo added, the arming of Perſecutors with a bloody Weapon and Inſtrument of Violence, whereby to oppreſs the Conſciences of Gods faithful Miniſters and people, which ſome *Epiſcopall men*, who have been more ingenuous then the reſt of their

fellows,

fellows, have been ſo convinced of, that they have confeſſed it. Dr. *Maynwaring* Chancellor of *Cheſter*, upon a Debate with Mr. *Ley* about the Service-book, he confeſſed at laſt, and ſaid, *We ſhall never have Peace and true Charity in the Church, untill it be taken away.*

6. *It would fill a Volume to enumerate and reckon up all the Corruptions of the matter of it.* The falſe Doctrine, *That it is certain by Gods Word, that Children that be Baptized are undoubtedly ſaved.* The intolerable diſhonour done to the Scripture, ſetting up *Hagar* equal with her Miſtris, by appointing *Apocrypha*, to the number of 104 Chapters, yea the very Tales in *Tobit*, to be read in the publick Worſhip of God, but a great part of *Canonical Scripture* quite omitted, and left out of the *Kalender*. The *Superſtitious Obſervations* of Holydayes, the Sign of the Croſs, Churching of Women, Thoſe *abſurd* broken reſponds, and ſhreds of Prayer, whereby they toſs their Prayers, like Tennis-balls, between the Prieſt and People, *Tautologies*, *O Lord deliver us*, eight times; *We beſeech thee to hear us good Lord*, twenty times. *Complementing* with God in their Prayers, *We beſeech thee give us thoſe things which for our unworthineſs we dare not preſume to ask*; a moſt weak and legal paſſage, as if a Believer that prayes in Chriſts Name, might not freely ask of God any thing he needs, yea the greateſt things, the Spirit, and the Glory to come. Yea, there is *Nonſenſe* in it, as when they call the Leſſons out of *Iſaiah*, *Joel*, and the Prophets, *Epiſtles*. And when that *Collect*, where they ſay, *Thou haſt ſent thy Son to be born as on this day*, is appointed to be ſaid ſix dayes together one after another, as if Chriſt were born ſix times over. Yea, it appoints a moſt corrupt, and *falſe Tranſlation of the Scripture* to be read, and which in ſome places no reaſonable ſenſe can be made of; as when they reade thus in *Pſal.*58.4. *Or ever your pots be made hot with thorns, ſo let indignation vex them, as a thing that is raw:* and in many other places.

7. *Neither is the Pariſh Book of Common-prayer eſtabliſhed by Law.* For the Law of *Eliz.*1. reſtores and re-eſtabliſheth the Book uſed in King *Edw.* time, and no other or otherwiſe, excepting only one or two Alterations there ſpecified. But *the Pariſh Book* is *not* the ſame with King *Edwards*, but differs greatly from it: for there was *a Prayer* in that *againſt the Biſhop of Rome*, with all his deteſtable Enormities, which is *omitted* in the Pariſh Book. And there be twenty ſix Leſſons of Canonical Scripture in King *Edwards* Kalender, which are profanely and ſacrilegiouſly expunged, and blotted out of the Pariſh Book.

USE.

USE. Let it be a word of Exhorta... to the Biſhops, and to the Epiſcopal Party, not to revive the Superſtitions and Idolatries of former times, or at leaſt not to impoſe them. For you ſee what the Text ſaith, the Lord will have them to be rooted out: and therefore he will be angry with you, if you practiſe them, but his wrath will burn like fire, if you impoſe them. I might here ſpeak many things, to ſhew the unreaſonableneſs of ſuch Impoſitions; for I do not now ſpeak meerly againſt the things themſelves, but againſt that violent, that bloody, that impoſing Spirit, the Spirit of Perſecution. I think it were eaſie to offer ſuch Conſiderations to you concerning it, as might not onely convince your Conſciences, but alſo move and melt your bowels. Make it your own caſe. If your Conſciences were againſt ſuch things, you would be loth to be impoſed upon. You may fight for them with the Sword of the Spirit, and maintain them by the Word of God, if you can, but take heed of flying to Carnal Weapons, to oppreſs thoſe Truths of Chriſt, which by dint of Spiritual Reaſon you cannot ſubdue. If any of theſe men be preſent before the Lord this day, ſuppoſe you had been compelled in former times to turn Independents, or to let your Children die unbaptized, or to do it without the Sign of the Croſs, I ſuppoſe you would have filled Heaven and Earth with your cries. And give me leave to tell you, that if you will be perſecuting, the people of God will cry, and never ceaſe crying in the ears of the Lord againſt you, till he hath brought upon you the Judgement written. Conſider therefore how you would be dealt with, if it were your own caſe, and remember how you have been dealt with. I have been in *Ireland* theſe five years, and I do not know any Epiſcopal man, if of a good life and Converſation, that hath been deprived of the Liberty of his Miniſtry, but they have been tolerated and ſuffered as well as others to Preach the Goſpel, which is all that I deſire this day: and will the men of that Perſwaſion be ſo diſingenuous, as to requite evil for good? will you be worſe then the Scribes and Phariſees? who though they had not the grace to forgive their enemies, yet they had ſo much good nature as to love their friends: will you give us cauſe to ſay, that there is not ſo much as common Ingenuity to be found amongſt you?

If you will be content with your own Liberty, and ſuffer your Neighbours that differ from you, to live peaceably and quietly with you, you may *go to Gilgal, and paſs over to Beth-aven*, make haſte towards *Rome*, be as Idolatrous and Superſtitious as you pleaſe, I know no Miniſter, nor private Chriſtian, that will hinder you, or give any the leaſt impediment or obſtruction to you, further then this, that we

will fight against you with the *Sword of the Spirit, which is the Word of God*; but for any external impediment, we leave that to the Magistrate to whom it belongs, to *remove the high places, and break the Images, and cut down the Groves*. But if you will not be content to sin alone, but will needs persecute and compel us to sin and perish with you, you will engage the Prayers of all the people of God against you as one man. When you have stopt our mouthes from Preaching, yet we shall Pray, and not onely we, but all the Souls that have been converted, or comforted and edified by our Ministry, of whom you know there be, through the grace of Christ, many in this City and Nation, they will all cry to the Lord against you for want of Bread, because you deprive them of those that should *break the bread of life to them*. And how dreadful this will be unto you, I think I need not tell you. For when Saints pray, God will hear, especially if they unite their forces, and joyn together in the same requests. I had rather be environed with Armies of armed men, & compassed round about with drawn Swords, and Instruments of death, then that the least praying Saint should bend the edge of his Prayers against me, for there is no standing before the Prayers of the Saints. You may see throughout the whole Scripture, and especially in the Book of the *Revelation*, what a powerful influence they have into all the Revolutions of Providence: before the opening of the Seven Seals, we reade of *golden Vials full of odours, which are the Prayers of the Saints*, Rev.5.8. and before the sounding of the Seven Trumpets, that great and dreadful dispensation of Providence, consisting of four lesser *Woes*, which made way for the three great *Woes*; for the *Pope*, who appears openly under the *fifth Trumpet*, and for the *Turk*, who breaks loose in the *sixth*, and for the final destruction of all Enemies, by the *seventh Trumpet*. The introduction to all these astonishing Judgements was this, Christ appears as the Angel of the Covenant, with a golden Censer in his hand, and with much Incense of his own merits and mediation, and *offers it up with the prayers of all Saints, upon the golden Altar which was before the Throne; and the smoke of the Incense, with the prayers of the Saints, ascended up before God out of the Angels hand*, and after this there followed *Thunderings and Lightnings*, and dreadful dispensations, *Rev.*8.3,4. Lastly, before the pouring out of the *seven Vials*, which is thought by many to be the dispensation that these Times are under, the Saints are brought in praying and praising God, *Rev.*15. and the *seven Angels*, the Instruments of Christ in the execution of these Plagues, are said to *come out of the Temple*, that is, out of *Reformed Churches*, ver.6. and one of *the*

four

four living Creatures, which ſome of the beſt Interpreters underſtand to be Church-Officers, and Miniſters of the Goſpel, *gave unto the ſeven Angels, ſeven golden Vials full of the wrath of God, who liveth for ever and ever*, ver. 7. It is their Faith and Prayers, and the light of Chriſt in their Miniſtry, that ſets all the wheels a-going for the ruine of Enemies, for God puts all the Prayers and Tears of his Saints into his bottle, *Pſal.* 56.8. and pours them down again in Plagues, and in ſtreams of fire, and blood, and brimſtone, upon a malignant wicked world. If it be ſo dangerous to offend the leaſt Saint, that Chriſt himſelf profeſſeth, *it were better for that man that a milſtone were tyed about his neck, and to be thrown with it into the bottom of the ſea, then to offend one of theſe little ones*, how dreadful will it then be to offend and grieve the Spirit of God in the hearts of all his people, and ſo to rowze that Lion, the Spirit of Prayer againſt you. For I teſtifie unto you, that as the Saints will pray, ſo the Lord himſelf will fight againſt you, and take you into his own revenging hand. I ſpeak it conditionally, in caſe you perſecute, and *I wiſh all the Biſhops in* Ireland *heard me*; for in the Name, and in the love of Chriſt I ſpeak it to you, and I beſeech you ſo to take it. I ſay, if once you fall to the old trade of Perſecution, the Lord Jeſus will never bear it at your hands, but he will bring upon you ſwift deſtruction. And your *ſecond Fall* will be worſe then the firſt: for, *Dagon the firſt time did onely fall before the Ark of God. But when the men of Aſhdod had ſet him up in his place again the ſecond time, then he brake himſelf all to pieces by his ſecond fall, inſomuch that there was nothing but the ſtump of Dagon left.* Perſecution is a very ripening ſin, and therefore if once you ſuper-adde the ſin of *Perſecution* to the ſin of *Superſtition*, you will be quickly ripe for final ruine, and for the vengeance of eternal fire. And in the day when God ſhall viſit you, the guilt of all the righteous blood that hath been ſhed upon the face of the earth, from the blood of *Abel*, to the blood of * *Udall*, and unto this day, it will come down the hill upon your heads, even upon the Perſecutors of this generation. The Lord Jeſus, when the day of Vengeance is in his heart, and when the year of his Redeemed is come, which is not far off, he will then require all that blood, and revenge it all upon your heads, if you juſtifie the wayes of former Perſecutors, by walking in the ſame ſteps of Blood and Violence.

1 Sam. 5.3.4.

* Mr. *Udall* was a godly *Non-Conformable* Miniſter, who was caſt into Priſon by the Biſhops, and at laſt died there, by means of their cruelty towards him.

F I N I S.